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A N E S S A Y

ON THE

CHARACTER OF THE WELSH

AS A NATION,

IN THE PRESENT AGE.

BY THE

REV. WILLIAM JONES,

CURATE OF LLANBEULAN, ANGLESEY.

(A Moralist.)

*To this Essay, in the Welsh and English Languages, was awarded the First
Prize at the Royal Godevigion Eisteddfod, held in Liverpool,
on the 17th, 18th, and 19th of June, 1840.*

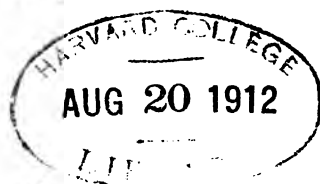
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TO
SIR R. B. W. BULKELEY, BARONET,
BARON HILL.

SIR,

As a mark of the highest respect which a humble individual is able to manifest, the following Essay, in the English language, is dedicated to you. I am persuaded that a dedication, clothed in high strains of eulogy, would be unacceptable to your intelligent mind and correct taste. Indisposed as I am to employ the language of flattery, still it appears to me that commendation, where it is merited, is sanctioned both by inspired example and the general usage of society. As a resident landlord, anxious to promote the agricultural interest of your native country, and a liberal contributor to all undertakings which tend to improve the state of society, I am desirous of testifying my respect for your character.

The state of Wales, in regard to EDUCATION AND SCIENCE, presents before us an unbounded field for improvement. Should any suggestions contained in the ensuing pages be

productive of some good to the principality, I shall consider the labour bestowed in the composition of them well rewarded. In discussing the numerous subjects embraced in the Essay, I am not aware of having been actuated by any sentiment except a regard for the truth, and a wish to see GENERAL IMPROVEMENT taking place; and I fully expect that the same candour will be exercised, by those who will honour my pages with a perusal, as I have shown towards individuals and societies, whilst exhibiting their character. Wishing you much usefulness, in the present state of existence, in the commanding position which you occupy, and happiness in the interminable state which is to succeed,

I have the honour to be,

Sir,

Your most obedient

And humble Servant,

THE AUTHOR.

P R E F A C E .

I FORM no sanguine expectation that the following Essay will elicit much applause from the public. The English part may require the candour of readers of refined taste and correct scholarship. Having been brought up in a part of the country where the means of education were of *the most imperfect character*, my acquaintance with the English language was but very slight before I reached my twentieth year. Since that time literature has been, in a great measure, my business and pleasure ; still I have had, for a long period, to carry on a friendly contest with difficulties which required, and continue to require, the most energetic exertions on my part, to surmount them. In addition to the duties of my profession, I have a large family to superintend and educate. The Essay has been composed and revised for the press, at the expense of my repose, but not at the expense of my comfort.

I am sensible of the imperfections of the whole performance ; and it would be in my power to remove many of them by more extended observations, but as a large book is said to be a great

evil, I have been induced to present the Essay, in its present form, before the public. In revising the composition, several articles have been added to the original matter, that a fuller view might be given of the different sections of the community. This has obtained the approbation of some of the leading Gentlemen connected with the late Gordovigion Eisteddvod.

It is proper to bear in mind that the business of the writer was not to write a history, nor to compose memoirs, but to exhibit the *character* of the Welsh as a nation in the present age. In endeavouring to classify the people, in religious and moral points of view, I found the exceptions, in some instances, so large that I was under the necessity of referring to them, wherefore a twofold character is given, the one differing from the other. Those must have but very superficially observed human societies, who do not see the propriety, in certain cases, of exercising such a caution, in delineating a whole nation. My great aim has been to give truthfulness to the statements contained in the work. Nothing is set down in malice ; but justice, charity, and impartiality, have been the principles by which I endeavoured to conduct my pen. If the imperfections of some communities are honestly pointed out, equal justice is done to their commendable qualities. Those who cannot bear their faults to be, in the spirit of charity, made known, do not deserve to have their virtues exhibited. My object is not to foment political or religious discord, but to allay, as much as possible, the existing animosity.

The statements made, and the facts recorded in the *Essay*, are almost entirely the result of my individual observation ; therefore when persons are mentioned by name, with commendation, it is not to be inferred that they are the only useful individuals in their respective neighbourhoods, but not being sufficiently acquainted with the merits of others, I could not venture to characterize them. I very much wished to insert a sketch of the late H. Griffith, Esq., of Gareg Lwyd, in this county, but not being in possession of the materials necessary to do justice to so excellent a man I was unable to gratify my inclination.

The Welsh part is not a literal rendering of the English. In some places the translation is rather close ; but it has been my endeavour to vary it as much as was compatible with propriety, so that those courteous readers, who may honour both the English and the Welsh with a perusal, may find some things in the latter to interest them, which are not inserted in the former ; at the same time I must say that the composition, in its essential features, is the same in both languages.

This *Essay* is published in three forms :

In the English and Welsh languages. Also in English only.

And lastly in the Welsh language alone.

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AN ESSAY
ON
THE CHARACTER OF THE WELSH
AS A NATION,
IN THE PRESENT AGE.

MANKIND are in every point of view, an interesting subject of investigation, and philosophers have, in all ages, devoted their powers to study their nature and properties. Our business at present is of a humbler kind. It is not to inquire what faculties man, in the abstract, does possess, but to investigate and describe those traits of character which distinguish, in some measure, one particular nation from the rest of the world. The subject is not without its difficulties. A nation being composed of individuals, each individual has a peculiarity of character which does not enter into that of the nation. Again there are some features common to whole classes, which nevertheless can hardly be considered as national. The same exception must be made in regard to many of the prevailing customs and habits of a people. It is to such as assume a more general aspect that we propose to direct attention in the ensuing pages.

The Society in proposing this subject for discussion, cannot possibly have expected that the competitors would write elaborate essays merely in praise of the inhabitants of Wales. It may be that the love of country has misled various authors, poets as well as writers in prose, to dwell in fulsome strains

of eulogy on the excellencies which they discovered, or fancied they had discovered, in their fellow countrymen, without at the same time, pointing out the imperfections of their character. Such a course cannot have been dictated either by wisdom or genuine patriotism. The subject proposed for our consideration is not restricted to the terms of eulogy, but is to be an impartial exposition of the character of the Welsh nation in all its parts. Honesty, undoubtedly, is the best policy. The writer of the present composition hopes that he shall be guided by that plain and honourable principle. If he should be led to expose some of the imperfections and deficiencies of the nation to which he has the honour to belong, his only motives will be, honesty as a historian, and a desire to excite in his countrymen a virtuous emulation of their neighbours, the inhabitants of England and Scotland. He is not insensible of the danger of exposing faults, but is aware that according to the morality of many in the present day, the criminal party will not be blamed, but the one who undertakes to make the exposure. Acting on the same principle of honesty, the writer will be most happy to defend the nation against calumnies, and to point out the excellencies which he knows it to possess.

Dr. Johnson, when requested to write an account of his stay in Wales, excused himself by saying that it was so much like England, that he had nothing particular to state. I am not necessarily required, in this composition, to contrast the inhabitants of the principality with those of other countries, for the purpose of shewing the resemblance or the dissimilarity which exists, but simply to exhibit the national character of the Welsh people; but still I may occasionally, by way of illustration, form a comparison.

The moral features of the Welsh nation present appearances as diversified as the scenery of the country which they inhabit. When we explore the landscape views presented to us in different parts of Wales, we sometimes behold a beautiful

plain or vale, well cultivated, and bearing fruit in rich profusion—emblematical of many a character among its inhabitants, distinguished for sincerity of mind and simplicity of speech, and on which at the same time, clusters of fruit are growing, honourable to itself and beneficial to its country. Frequently we survey with delight the placid lake, the waters of which are clear as crystal, reflecting on their surface the heavens above, and so representing many that belong to our country, whose character shines with all the splendour of grace, exhibiting the image of that higher heaven, with which they are connected, and in which they are destined to dwell. But devious paths, winding and uneven roads, may likewise be seen in all parts of the principality; not unaptly representing the morals of those who are devoid of simplicity of heart and integrity of purpose. Men may be found among us, whose character is difficult to be understood, who are wanting in honesty, and who proceed in so tortuous a course that they deform the society in which they move, and disgrace the country to which they belong. Our native land is distinguished for its hills and mountains, which, we are happy to say, are symbolical of the various eminent persons that have appeared in the principality. But we must not exult, as if we could boast of having had the most splendid actors that ever appeared on the theatre of the world. The eminent men whom Wales has produced, judging from their productions, when compared with those of some other nations, bear to them the same disproportion as our mountains do to those of other countries. But this reduces us to rather a low standard; for what are our mountains when compared with the Alps, the Andes, and the giants of Himalaya? I do not speak of mental capacity, but of the developement of it in literary productions. As it regards original powers, there have been natives of Wales who, in other circumstances, would have equalled those of any country, but their powers have not been exhibited to advantage, because they have not, from want of

encouragement, been brought into full play. There is hardly a churchyard in the principality, within the hallowed precincts of which the author might not, with propriety and force, adopt the language of the plaintive Gray, and say :

" Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire ;
Hands, that the rod of empire might have sway'd,
Or wak'd to extacy the living lyre.

But knowledge to their eyes her ample page
Rich with the spoils of time did ne'er unroll ;
Chill penury repress'd their noble rage,
And froze the genial current of the soul.

Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear ;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

The Welsh nation may be viewed as it is divided into different classes, each distinguished by the amount of wealth it possesses, or by the occupations of its component members. The nobility and the great landed proprietors form the highest class. In so small a country these cannot be very numerous; but there is no county which is not adorned by the presence of some of them. Their ancient halls are considered as central points from which activity and happiness radiate to a wide circumference. Around these mansions are highly cultivated lands and a great extent of well-wooded country. The occupiers, in these modern times, with very few exceptions, bear more of the English character, than of that which may be called exclusively Welsh. Their education, their language, and the society in which they move, are principally English, consequently their habits have become gradually conformable to those of our more powerful neighbours. This class of society enjoy most unbounded respect. They act on a large scale, and their influence over the minds of all the subordinate classes, by which they are surrounded, is very great.

Not many of the great landed proprietors of Wales, are chargeable, in the present day, with severity towards their tenants; still it may be fairly questioned whether they have faithfully discharged their duty to the community at the head of which they are placed. The tenantry of our country are generally poor, for nearly the whole of the produce of their labour is absorbed in rent, taxes, and the expenses of cultivation. Property most undoubtedly has its rights, and these must be maintained inviolate; but it should never be forgotten, especially by the higher orders themselves, *that property has also its duties*. If the good feeling cherished, and the great respect entertained, by the subordinate classes in Wales towards their superiors, should ever be disturbed, and an attempt made to effect a revolution in the state of property, the higher orders themselves will have to appropriate most of the blame. It is not intended to deny that they have done much to improve the principality; but what they have done amounts to little or nothing compared with the means which providence has placed at their disposal. Had they embarked more of their income in assisting their tenants to drain the soil, to plant the lands with wood, and to erect comfortable residences for themselves, and more suitable accommodations for their cattle, the country would, in the present day, wear a very different aspect, and a much higher tone of feeling would be evinced by the inhabitants. Since the country has been blessed with the light of the Reformation a school ought to have been established in every parish, for the instruction of the children, in consequence of which they would be made more useful members of society, and more scientific workmen in their various occupations. Scotland is able to boast of its excellent parochial schools and its four Universities, in which the youth of that country are generally educated. Such of the young people as remain in their native land, are well prepared for the avocations by which they obtain their livelihood. But Scotland sends forth her sons into the wide world, and where-

ever they go, they almost invariably succeed in life. Though the writer is not a great admirer of the Scotch character, in all its traits, he is compelled to eulogize the dexterity with which a Scotchman makes his way in the world. If Scotland, with a more numerous population, has four Universities, is it too much to contend that Wales ought to have half that number, and those well endowed? If any should consider two, more than the proportion to which it is entitled, surely no one can deny that it ought to be favoured with one such establishment. It is true that we have St. David's College in South Wales, an excellent institution, but it is on too confined a scale, and not adequately supported. The College accommodates about sixty young men, and all those are designed for the clerical profession. One professorship is only nominally filled, as the funds will not allow of an additional resident professor. Is not such a state of things a perpetual monument of the indifference and ungenerous disposition of our wealthier classes? How desirable it is that Natural Philosophy should be taught in the College, that, as the young men are candidates for the christian ministry, they should be led to an intimate acquaintance with the works of the Creator, to look upon the infinity of his wisdom, and admire the boundless treasures of his goodness! May a wellwisher of the College be permitted to suggest, that its efficiency would be very much promoted, by the adoption of regulations to accustom the young men to extempore speaking. This being of essential importance, in the present day, especially in this country, it well deserves the consideration of the Principal and Professors, under whose judicious management their pupils would be prepared to meet the taste, and improve the minds of the people, among whom they are destined to labour.

I wish to fortify my recommendation with the remarks of one who greatly excels in that for which he pleads—'a ready elocution.' The following quotation is taken from Lectures on the Church of England, by the Rev. Hugh M'Neile, M.A.

In Lec. 6th he observes: "No one who has given even a passing attention to the habits and feelings of our people can doubt of the immense effect of a ready and natural elocution; yet how little attention is paid to a right training for its acquirement! Looking at the ministrations of the church practically, and in detail; following them from the pulpit to the school-room; from the catechetical lecture, to the chamber of sickness; from the instruction and consolation of the dying poor, to the kind but dignified reproof of the careless, and, frequently, half-intoxicated, bystanders; from the abode of squalid misery to the parlour of worldly-minded avarice, fortified by incipient, perhaps confirmed, scepticism; or the drawing-room of piety on the one hand, or vanity on the other: from all these to the platform for the propagation of christian knowledge, or exposure of anti-christian error, by means of bibles, missionaries, schools, prayer-books, homilies, and tracts;—in whatever department of his labours you contemplate the minister of the church, it would be difficult to estimate the advantage that might, under the divine blessing, be derived from elocution classes in our universities; where, under the management of competent professors, our young men might be trained in recitation, both of selections from standard authors, and of their own compositions on set subjects. Conversational debates, under the same watchful and authoritative control, might be most profitably introduced; and the students might be practised in a ready reply to objections, advanced for the purpose by the professor. Instead of superseding any part of the present process, this might be added to it all; and if candidates for orders were thereby delayed a year, or even two years, there would be more than compensation for the delay in the increased competence for the work. Many of the difficulties, under the unforeseen pressure of which young clergymen too frequently despond, might be anticipated, and completely overcome; and so a set of armed men ready for the christian field amidst our swarm-

ing population, might be presented for ordination to all our Bishops. At this moment, in every neighbourhood where funds have been collected, and trustees appointed, and new churches undertaken, the urgent question is, where are we to find *competent* ministers? The experience of existing churches, with their respective ministers, points out the nature of the required competence."

But it is pretended that the deficiency of the means of education in Wales, is made up by accommodations in Oxford and Cambridge, which hold out every encouragement to the natives of Cambria. True: but is it not plain, that a large number of the youths of the principality, are obliged to renounce the idea of a collegiate education, in consequence of the enormous expense attending it, who would have rejoiced to see that privilege placed within their reach, by the establishment of similar institutions in their own country, conducted on a judicious plan, and holding out encouragement to talent and attainments. The Scotch Universities afford a sound education, year after year, to some hundreds of the natives of Scotland, who reside in their vicinities, and who are not possessed of sufficient means to procure instruction at a distance. A poor man, whose earnings exceed not twenty shillings a week, living in or near one of the four towns in which the Colleges are situated, is able to procure a collegiate education for his child. The scarlet cloak which the students wear has frequently covered a coat all in tatters. And the writer has been credibly informed, that many a youth has attended in his class, without any linen to protect his body; but who was, at the time, laying a foundation for prosperity in after life. Who does not see that such a person might, one day, fill an important station in society, and command the means to maintain his family in a respectable sphere, and promote, in a most important manner, the good of his country. The young men who enter themselves members of one of the Scotch Universities are allowed to live where they please, provided they attend

the daily lectures of their respective Professors. The expense of instruction, under the care of one teacher, is less than four guineas a year; the instructions of another is obtained for three guineas more, and those of a third for the same amount. The session, as the term is called, continues from the tenth of October to the first of May. Scotland has had, in ancient times, men patriotic enough to originate these noble institutions, which have made their country so important and their descendants so eminent! And it appears that there are men of kindred spirits, belonging to that country, in the present age. Not many weeks ago, the following information appeared in the newspapers: "The late J. Neilson Esq. of Paisley, has left for the establishment of a seminary for education in that town, the sum of £18,000 sterling." When did a native of Wales, noble or plebeian, since the munificent Mrs. Bevan, perform so generous a deed?

It is not intended to deny, but on the contrary, the writer thankfully acknowledges, that there are some charitable institutions founded in Wales, and many of the nobility and gentry are benefactors to them; but every one who has travelled through the country, or examined into the subject, must have been struck with the paucity of such institutions, and the confined sphere within which they are obliged to act. A society which has for its object to repair the dilapidations of the churches, belonging to a whole Diocese, and to erect new ones in populous and destitute districts, affords a fair opportunity of testing the spirit which governs the wealthier classes of such a Diocese. A clergyman, whose name is not published, is the principal contributor to a society of this kind in North Wales. He has given £300. Then follow a number of donations of £100, with annual subscriptions of sums that are very creditable to the donors. But what are we to say concerning many of this order of society, who give no assistance whatever for such a purpose? Surely they have lost sight of the important truth that they are stewards for God, and that they are to be

called to account for the manner in which they have executed their trust. They forget the claims which the glory of God, and the good of their fellow-creatures, have upon them. Thinking that all the property with which they are entrusted is theirs, the opinion has possessed them that they have a right to do as they please with their own. The Marquis of Anglesey is a splendid exception to many of the higher classes in North Wales. Sir Richard Bulkeley is a liberal contributor to many charitable objects, a zealous promoter of education, and is very active in encouraging an improved system of agriculture. It is said that Lord Newborough is a good landlord, being considerate with regard to his tenants. But from all I have been able to learn, the late Sir Watkin W. Wynne, was by far the best landlord in the principality. The tale is abroad that no landed proprietor let his farms so much to the advantage of his tenantry, as that noble-minded and genuine patriot. Mrs. Oakeley of Plas Tanybwllch is a very benevolent lady. The following observations, in reference to her, have just appeared in print: "Among the many benevolent acts of individuals to their poor neighbours, at this season of the year, (Christmas), those of Mrs. Oakeley cannot be passed over in silence. Eighty aged people have had clothes given to them, as well as about ten pounds of beef and potatoes each, by the above lady. There have been many others from the six neighbouring parishes, exclusive of the above, who have been most liberally relieved by her. A good substantial dinner was given to the children of Maentwrog and Llwynyngell schools, about one hundred and sixty in number, on new year's day and the day after, whom she waited upon herself. But it would not be doing justice to Mrs. Oakeley to say, that her charity is confined to one season of the year, as her hand is held out from one end of it to the other, in relieving the poor and needy; in short her name is only another name for that of benevolence itself." Truth requires that I should state that Mrs. Oakeley is an English lady, though the pro-

perty, of which she makes such good use, is situated in Wales. There is another lady in Merionethshire, Miss Lloyd of Corsy-Gedol, of transcendent worth. She is distinguished alike for her devotedness to God, and her attention to the spiritual and temporal wants of her fellow-creatures. Her offices of kindness, in alleviating the distresses and promoting the comfort of the poor, are innumerable; it is therefore no matter of surprise that, in the part of the country where she resides, her name is identified with all that is generous and noble in human nature. In connexion with these, many others of the fair sex might be mentioned; but there are two who are pre-eminently distinguished for their active and liberal patronage of Welsh literature. The one is Lady Hall of Llanover, and the other is the erudite Lady Charlotte Guest. The honourable houses of the Mostyns, in Flintshire, are great benefactors to the literature of their country, and well deserve the popularity which they enjoy.

The next order of men, whose character claims our consideration, is the Gentry of less property, to whom may be joined the Clergy of the Established Church. Of this class are the greater number of the magistrates whose province it is to adjust the differences of the inhabitants, and suppress those irregularities which make their appearance, at times, in the principality. Most of these reside on their property in the country throughout the year. Being born and bred in the country, and their station in society requiring that they should hold continual intercourse with the middle and lower orders, most of them are acquainted with the language of the principality, and some of them are good Welsh scholars. Their education being of a superior kind, they form, by their number and intelligence, a most important part of the community. They are the connecting link between the higher and the lower orders. They have access to the nobleman, who does not consider his dignity impaired by their society, and their doors are open to the poor, when in the depth of distress they come

and tell their tale of woe. The influence which their position in society gives them, and the powers with which many of them are invested, are exercised for the general good of the community; and the fear which their presence inspires, tends materially to prevent immorality. The language in which they usually converse with each other is English. Their conversation is conducted on topics of useful knowledge, and is generally innocent and entertaining. They seldom indulge in severe observations upon others, though they may be political opponents, nor do they deal in uncharitable remarks on those who differ from them on some points of religious belief or practice. The amusements in which they indulge are the same as those of the highest order. They are to be seen at hunts, balls, and parties of pleasure. An exception, however, must be made in favour of the Clergy, a few only of whom are to be seen, in the present day, at such places. Public opinion, and it is to be hoped, a sense of the duty which they owe to God and their profession, have induced them to absent themselves from amusements which tend so materially to injure their usefulness.

The next class of people which claims our consideration is composed of large farmers, and tradesmen possessing some capital. Persons of this description hold a respectable and an important place in the community. Most of them are freeholders of some extent. They are entitled to vote for the election of members to serve in Parliament, and are qualified to act as jurors. This class of people have a moderate acquaintance with the English language, but generally give the preference to their own. In towns indeed, especially the larger towns, the wealthier shopkeepers prefer the English, and attend divine service conducted in that language, though not altogether to the neglect of services in their native dialect. Many of them may have been a year or two in England, completing their education, which after all is but very superficial. However, they pursue their avocations with great diligence and

considerable success. Though few of them realize so large a fortune as persons of similar occupations in England, yet they generally do well, and many of them accumulate considerable property. Some very excellent farmers may be found in Wales. They who have capital, employ it in bringing their farms into a high state of cultivation. But farmers generally have very little money to spare, and can raise only that quantity of produce which is barely sufficient, after meeting all demands, to enable them to continue their operations. With the exception of a few select spots, the soil of our country is inferior to that of England, therefore similar results cannot be expected. In most of our vallies and glens, and even on the slopes of our numerous hills, much water lodges, and draining is required to free the land from it, but in this important branch of cultivation the farmers of Wales, from want of capital, are very deficient. This is certainly to be regretted, as it subjects both landlords and tenants to a very serious loss. An improvement in this department appears to be commencing, and it may be hoped that a brighter period is about to dawn on agriculture in the principality.

There is a very large class of persons immediately below the portion of society which we have just been considering. They are people of small means engaged in various trades, among whom we would enumerate the smaller farmers, who are tenants dependent on the good pleasure of their landlords, and the occupiers of small shops, who obtain their livelihood by great diligence, and the observance of every strict economy. Though the employment, by which the tradesmen of towns and villages earn their subsistence, does not, generally speaking, bind them to what may be considered hard labour, yet the work which they have to perform, owing to the protracted hours which they are obliged to devote to it daily, affects in so small degree their physical powers and their moral state. They are not able to bestow on each portion of their nature that measure of culture which the laws of their constitution demand.

Their bodily wants requiring so much of their time, they have neither the inclination nor the energy which is necessary, to cultivate their minds and discipline their dispositions. Hence most persons of this class have but a small degree of intelligence; and if religion came not to their aid, imparting its benign influence to them, and filling their hearts with consolation derived from a higher source, they would be a very inferior part of the community, with respect both to their minds and morals. But happily for this portion of society, they are generally actuated by religious motives, and have attached themselves to the different religious communities into which the population of Wales is divided.

Such of this class as are engaged in agriculture deserve particular consideration. The hardships which many of them endure, and the privations to which they are subjected, are very great. Though they may have the name of masters, it is accompanied, not unfrequently, with greater hardships than those which fall on the labourers whom they occasionally employ. Their victuals are exceedingly poor, and the work which they have to perform is laborious. Fresh animal food, or wheat bread, is a luxury which very rarely appears on their table. Even the pigs which they rear are sold, either to pay the rent or to meet some other demand; consequently that coarsest of all animal food is but seldom enjoyed by them. Barley bread, herrings, buttermilk and potatoes, weak tea with little or no sugar in it, are the ingredients which compose their food. A small matter throws them into embarrassment. An unfavorable season, or the death of one of their cattle, casts a gloom over the whole family, and causes the principal person in it to look forward to the approaching rent-day with distressed and melancholy feelings. Apart from religion, the circumstances of these persons would be truly distressing. What with hard labour, coarse, unwholesome food, and anxiety of mind, their homes would be comfortless and their lives miserable. It so happens, however, that hea-

ven often deigns to cheer those abodes of penury and want, with consolations which the world can neither give nor take away. Most of this class are quiet and contented, industrious and religious.

We come next to the great mass of the population, who are variously engaged in manual labour—we mean the peasantry of the principality. They find employment in the cultivation of the soil and in mines of different descriptions, in quarries, and in the various mechanical arts which are called into activity by the necessities of the community. The remuneration of the labourer in Wales depends on the nature of his occupation, and on the skill with which he performs his work. The agricultural labourers are the worse paid, but they are not the hardest working portion of the population, and their employment is healthy. The quarrymen, the miners, and the workmen in iron foundries, generally work much harder, and the employment of most of them is less healthy and more disagreeable than that of cultivating the land. In most of the mining districts, the workmen receive very fair wages, and if they were provident during the times of prosperity, and deposited in saving-banks some portion of their gains, they would be able to meet times of depression without dismay. Instead of which, it frequently happens that when high wages are obtained, the whole are spent in unusual indulgences, so that when trade becomes stagnant, or indisposition unfits them for labour, they are suddenly reduced to a state of great destitution. Such was the mode of proceeding among the miners in Flintshire a few years ago. Of late years they have had but few opportunities of indulging in their former excesses, as their earnings have been so small that bare subsistence is all they have been able to procure. The general habit appears to be very similar in the mining districts of other parts of Wales. Undoubtedly there are many exceptions to this conduct, and it is time that all should acquire habits of greater prudence and self-denial.

Farm-labourers are subject to a more uniform regulation. Their wages are partly paid in kind, and in accommodations which are to them of the greatest service, and some portion is paid in money. Cottages on farms, are let at a low rent to the married workmen, who are allowed to maintain a cow on the land. Some farmers dispose of a quantity of hay to them for winter provision; but frequently the cows of labourers, and other poor people, are supported by tithe-hay, a 'parcel' of which is taken by a number of them in conjunction. Not less than from forty to fifty cows, belonging to the poor, are supported in this manner by the tithe-hay of the parish in which the writer happens to reside. The commutation act will put an end to this accommodation, of which the poor complain very bitterly. It may be hoped, however, that landlords as well as farmers will take their case into consideration, and endeavour to afford them, on reasonable terms, as much provender as will enable them to keep their cow, which to them is of the utmost importance.

The writer is not able to ascertain what variation exists in the wages of men who are hired by the day, in all the counties of the principality. As far as his knowledge extends, the price of labour is less in Cardiganshire, than in any other part, except that portion of Carnarvonshire which lies contiguous to Bardsey Island; but it is also deserving of remark that in no other districts of Wales are provisions so cheap. Many of the people, in those places, live in a state of great wretchedness. The abodes which accommodate a large number of our fellow-men, in the county of Cardigan, are made of turf, cemented with mud, and thatched with straw! A labourer may be had in the neighbourhood of the county town, for one shilling a day, providing his own victuals. In Carmarthenshire wages are a little higher; but even there, labourers receive only fifteen or eighteen pence a day, using their own food. The rate of wages, and the price of provisions, are much the same in the Island of Anglesey; but on the con-

finer of England, the stipend of labourers is higher, and the means of subsistence are a little dearer. The wages of those who follow trades, to which a certain term of apprenticeship is deemed necessary, are uniformly greater than the wages of mere labourers. These different classes of artisans obtain from two shillings to three and sixpence a day. The lowest rate of wages is given in the country, and the highest in towns. The mechanics of Wales, it must be confessed, are inferior to those of England. The workmanship bestowed on any piece of furniture, or on any article of dress, in England, is much more skilful and better executed than in Wales. At the same time it is not to be inferred that the operatives of our native land perform their work in a rude and slovenly manner; on the contrary, many excellent specimens of workmanship may be seen, in every part of the country. Penrhyn Castle is a splendid monument of the skill and talent of native artists, and England can boast of but few buildings that equal, and scarcely any which surpass, that magnificent structure.

The labouring classes of Wales are not to be considered as sunk in ignorance and barbarism. In scientific knowledge it is allowed they are lamentably deficient, but in religious information, and moral conduct, they equal, if they do not surpass, those of any other country in the world. The quarrymen of Carnarvonshire are a shrewd and intelligent race of men. They are generally fond of reading. Many of them have been, and are at present, good Welsh scholars, and some have distinguished themselves as poets, being able to compose in the most difficult metres used in the language. It has been noticed by many that shoe-makers are a class of artisans who are somewhat remarkable for their shrewdness, and many of them maintain a reputation, among their acquaintance, for talents and acquirements. Neither are those useful men who make our clothes, viewed in a despicable light in the principality, though but few of them are deemed sufficiently skilful to work for the wealthier classes. Weavers are a class of

workmen that are on the decline, as many of the articles of dress, which they formerly used to weave, are purchased in shops at a much lower rate than they can be made at home. From these different sections of the population a great number of the ministers and preachers, belonging to Dissenting communities, have sprung. The loom and the board have sent forth some specimens of genius and talent, which have caused considerable excitement among the inhabitants of the 'land we live in.'

Wales has a large pauper population. These consist of decayed labourers, widows, orphans, and persons unable to work owing to bad health. The destitution of this part of the community is very great. Sufficient time has not yet elapsed to enable us to judge fairly of the tendency and effects of the new poor law. In Wales, only few workhouses have been erected, and these, it must be remembered, are a very essential part of the plan. I am inclined to consider most of the arrangements of the new system an improvement on the old, though I confess that, at present, nothing is to be heard but the loudest complaints against the law, both from those who pay taxes, and from those who receive parochial relief. The one party say that they never paid so much money, and the other complain that their case is much worse, under the present than under the former arrangement. It is stated that the salaries to officers, and other expenses before unknown, amount, in the small county of Anglesey, to several hundreds of pounds. In thinly populated districts, therefore, the new plan is felt to be a grievance, but where the population is large it is proved that the present law effects a great saving to the country.

Having occasion, frequently, to visit the cottages of the poor, I often hear and see things that give me sincere pain. The tale of woe, communicated by widows and others, who are dependent on parochial aid, is truly heart-rending! How a poor woman can subsist on one shilling, and a couple of old people on eighteen pence a week, is more than I am able to

comprehend. Frequently are such persons without any fire, in the depth of winter, and with but a very small portion of food. Under such circumstances these people have no resource but that of begging, and when they cannot take an excursion for that purpose, they are obliged to retire to their chaff or straw beds, miserably protected from cold, that the cravings of want may be diminished. These are facts and not visionary statements. The poor of Wales are not to be considered an abandoned race of people. Some of them undoubtedly are very immoral; but many may be found, who are quiet, resigned, and devoted to religion; and Christianity appears to be producing its benign and transforming influence on their minds. It must be confessed however that there are others who are sufferers on account of their extravagance and dissipated habits at a former period of their lives, and these may be generally known by their thankless and discontented behaviour.

THE INHABITANTS of North and South Wales differ, in some things, the one from the other. It may be the science which teaches that a sort of hereditary character belongs to nations, which is developed in the countenance and in the conformation of the cranium, and makes its appearance also in the actions of life, has its foundation in truth. This national character, however, is subject to modifications from various causes. In *Blackwood's Magazine* of Nov. 1829, the character of the English, the Scotch, and the Irish, is attempted to be drawn. Our own nation is only incidentally mentioned. "In the West," says the writer, "the Saxon-English are blended with the Welsh; but there is here no gain, because the Welsh cross can add passion chiefly, without higher reasoning powers. The Welsh, in fact, are already a compound of Celt, Saxon, &c., as both physiognomy and language prove; and in them the imagination or passion of the former, and the perseverance of the latter, combine to produce that dull mysticism, or that dark and smouldering anger, which

sometimes elicits such frightful consequences." Then the writer goes on to state what kind of appearance the Welsh character makes when placed in juxtaposition with that of the English. "How mad the dull mysticism—how atrocious the gloomy passion—of Wales must seem amid the lucid common sense and unimpassioned judgment of England, may be easily conceived. How abased their possessors must feel when surrounded by a more numerous race, not more distinguished from them by plain sense, and candid impartiality, than by civilization and opulence, is equally obvious." If there be any truth in these statements the sooner the Welsh character be annihilated the better. It is high time that we disperse ourselves among the various tribes which form the English nation, that we may be altogether incorporated as one people, and that our '*dull mysticism*,' and our '*gloomy passion*,' may be entirely lost in the brightness of the '*lucid common sense and unimpassioned judgment of England*.'

The Northwalian of the present day exhibits a good deal of *calmness*, inclining more than should be to tameness. He is not averse to society, but rather delights in conversation. In truth he is remarkably talkative. No wonder that he should be so little in love with reading and meditation. In regard to strangers he is, at first, rather shy, but at the same time duly respectful. The grand key to his good graces is cheerfulness. Religion has taught him his general faults and infirmities, but his pride will not allow him to let others make a laughing-stock of him, or be merry at his expence. The Denbighshire people appear more demure in their habits than the inhabitants of any other part of Wales. They have a good share of common sense, and though somewhat grave they are not without cheerfulness. In Merionethshire there is much innocence and simplicity; and the inhabitants stand pre-eminent among their countrymen for their chastity. It is in these two counties, and in the mountainous districts of Carnarvonshire, but especially in the parts of Merionethshire

around Bala, that the Welsh language is spoken in its greatest purity. I do not mean to assert that there is not much corruption in the common dialect, but on the whole, the admixture of English, and the corruption of Welsh words, are in a much less ratio than in any other place. In travelling some years ago, from Bala to Dolgelley, I was overtaken by a servant youth of about eighteen years of age, belonging to the neighbourhood of the latter place, with whom I entered into conversation, and was much struck with the clearness and correctness of his language. I asked him whether he had received any education? He replied that he had not beyond what the Sunday School had afforded. I then told him my reason for proposing such a question, that I was surprised at the excellence of his language. He observed "that their language in that part of the country, was the language of the Bible." A magistrate, residing in South Wales, informed me, when discussing this subject, that he, as well as some others who sat with him on the bench at Aberystwyth, was a good deal impressed with the *clearness* with which a man from the neighbourhood of Dolgelley spoke, when giving his evidence before them.

The language of the principality may be divided into three leading dialects. It is true that some difference exists in each county, but it is not so great as to require a separate classification. The language of Powys, with the exception of the parts of the counties of Radnor and Brecknock which it embraces, does not materially differ from that of Gwynedd, either in the use or the pronunciation of words. Ceredigion and Dymitria may be classed together. Siluria has a dialect which is very distinguishable from all the others. These dialects bear too remote an analogy to those of Greece to be compared together. If the latter were mere deviations from a common standard, and only spoken by the common people in different provinces, however learned it may be to talk of their beauties, judging from analogy, it appears that they were so esteemed

simply because use had made them familiar to the people. Undoubtedly they were, at first, corruptions, which afterwards were sanctioned by being employed in poetic compositions, and subsequently in prose writings. In the Welsh language, as well as in the English, there is a standard method of writing, and all departures from it are considered vulgar and erroneous. The peculiarities of no part of Wales can be deemed an improvement on the method of wording understood to be agreed upon by the whole principality. The dialect of North Wales, like the Doric, is very broad, and its favourite letters are *a* and *o*: in Denbighshire and Flintshire the principal letters are *e* and *i*; but it would be vain labour to search the South for the sonorous grandeur of the Ionic, or the polished elegance of the Attic. The difference existing between the Silurian dialect and that of Gwynedd is so great, that a plain man from the Island of Anglesey, and another of the same description, belonging to Glamorganshire, would have considerable difficulty in comprehending one another. With the exception of some of the ministers of religion, and they are exceptions only whilst engaged in preaching, all classes of people in Wales speak the dialects of their respective provinces alike. As far as a difference exists, the higher classes have the disadvantage in point of purity and correctness. Most of them speak in a broken manner, and mix abundance of English words with their Welsh. The more this is done the more elegant the speaker considers himself to be. As we descend to the farmers and labourers, the idiom and peculiarities of the language, are more clearly discernible, especially this is the case in Powys and Gwynedd.

The greatest violation of the fundamental principles of Welsh, which our neighbours in the South commit, is in pronunciation, one of the most obvious rules of which is, that with only one exception, every letter has its proper sound, and that all the letters in a word be sounded. These two principles are habitually disregarded in South Wales. Abbrevia-

tions of words, indistinctness in the enunciation of words made short, the sound of the letter *i* substituted for that of *u* and *y* and the rapid joining of words and sentences together, form the peculiar features of their dialect. In the neighbourhood of Aberystwyth, indeed, the people speak in a smooth and clear manner. But when one hears a native of some parts of Pembrokeshire, he is disposed to think that the letter *r* is kept in a perpetual dance upon his tongue. It is some of the scholars of South Wales that are the principal advocates for that barbarous system of orthography which clogs and disfigures the language with consonants instead of accents, which after all do not answer the purpose intended, as the position of the accent is on the vowel and not on the consonant.

The Southwalians are of a warmer temperament than we in the North. They show much kindness, good nature, and affability, so long as they continue in a friendly state of feeling. They are easily excited both in the way of kindness and in the way of anger. They have greater vivacity, and assume something more of politeness than the North Wales people can pretend to possess. These things however are of no weight when put in the balance against sincerity, candour, and faithfulness. A man is not to calculate upon the existence of much solid friendship where he has seen very smiling countenances. The people of the South are fond of conversation, and are even garrulous ; one of them will talk as much in five minutes as a Northwalian will in fifteen, especially when he is a little excited. But education and religion are doing much to improve their character ; and I must own that some of the finest specimens of human nature may be found in the South.

During the last twenty five or thirty years, a great revival has taken place in Welsh literature ; but it is remarkable that the interest felt in its cultivation, has by no means impeded but rather assisted the diffusion of the English language. It

is stated that the English has advanced twenty miles into the principality, in the course of the last twenty years. But it is not to be supposed that the Welsh has ceased to be understood and spoken in all the parts thus overrun with English, but that the latter has gained the ascendancy over the former. In the greater number of the large towns, English is habitually spoken, and it is the medium of religious worship, particularly in the Established Church, once or more, on every Lord's day. And for those who are Dissenters, there is in many places an English service at a meeting-house. All legal documents must be written in English, except wills, which are valid though made in the language of the principality. It is very seldom that bills or receipts are made in Welsh. With very few exceptions all signs on shops and public houses, and even the names of dogs and horses, are English. Horned cattle happen to be the only animals known to the writer that have Welsh names. In regard to mankind their names are generally, though not universally, made to sound as much as possible according to an English fashion. The amount of Welsh words understood by the greater part of the people are but few, compared with the immense stores of the language. In almost all the arts, particularly those of modern date, the technical terms employed by the English are adopted; these are mangled, and made to sound as much like Welsh words as possible, by a termination. All that is taught in day schools is communicated in the English language. Scientific knowledge, as far as it is acquired, is invariably obtained by the same medium. Divinity may be, and in truth is, well expressed in our own tongue. But though the spoken language of the principality be as I have stated, yet it contains abundance of elementary words, capable of being applied to all the sciences; and, to meet the demands of modern inventions, Welsh words may be easily compounded, to express their different parts and operations, and make them *more intelligible to our countrymen than they can be in the En-*

glish language. But to introduce such terms among the people, and make them common in Wales, would require a better Welsh education than is given in any part of the country.

The relative strength of the Welsh and English languages in the principality, as far as I am able to form a calculation, is as follows, allowing the population to be, at the present period, about 900,000.

400,000 who speak Welsh only.

400,000 who speak both the Welsh and English,
one half of whom understand the latter
well, the other half but very imperfectly.

100,000 whose language is English, and who have
no acquaintance with the Welsh.

HAVING given a general but an imperfect outline of the state of society in Wales, it is necessary that some of the peculiar features of its character should be exhibited.—Previous to the conquest of Wales by Edward the first, our nation was remarkable for its warlike disposition. The love of independence was so strong, that for its preservation, life was cheerfully endangered on the field of battle. The nation being divided into small principalities, without a confederacy under one general head, internal dissensions produced most disastrous consequences, and reduced us to one of the smallest sections of the human family. At a very early period of the present era, Christianity visited our land, and the Welsh nation became distinguished for its enlightened and celebrated men. It was under the care of Asser, a Welsh scholar, that Alfred the Great pursued his studies with so much success, and it was that illustrious monarch who founded the University of Oxford. It may be safely affirmed that no nation possessed men of superior knowledge, sanctity, and eloquence. Heaven has been adorned with constellations of saints, taken from among the ancient Britons. In process of time, however, a complete revolution was effected. The conquest of the country by Edward I, put the Bards of the

nation under his power. They, because they sung the people into a state of insubordination, were massacred, and nearly all our literary compositions were devoted to the flames. It is generally believed, and indeed it is a fair deduction from the previous state of knowledge, and the subsequent rapid transition of the nation into ignorance, that we had the holy Scriptures in the ancient British tongue, and it is almost a certain inference that among the compositions destroyed were our translations of the Divine Oracles; though it is probable, as indeed I have been informed by an antiquarian, that some few fragments still remained. In consequence of losing the Bible from general use, Wales was plunged into the darkest shades of paganized Christianity. Popery, that sure fosterer of human depravity, became the dominant religion. Civilization declined, and a general state of ignorance and superstition prevailed. Robberies, murders, and immoralities of every kind, overspread the land. Such was the state of things previous to the Reformation. The change which took place at that glorious time, laid the foundation for succeeding improvements. The excellent translators of the Bible, in the reign of Queen Elizabeth, re-opened the temple of truth, for the Welsh nation to enter, that they might survey the various beauties exhibited within, present their prayers on the great altar of heaven, and commune with him who sitteth on the mercy-seat, waiting to be gracious. A host of worthies are recorded as having appeared during that period. Some time after, Vicar Pritchard lighted his 'candle,'* which assisted in dispelling the spiritual and moral darkness which covered the nation. One of the most effectual reformers of Wales was the Rev. Griffith Jones of Llanddowror, a man whose name will ever be held dear by every Welshman, and which every churchman must in an especial manner revere. By his very enlightened and powerful ministry, by his publications, and particularly by the circulating schools which

* The title of the Vicar's Work is 'The Welshman's Candle.'

he established, and which have since his death been supported through the liberality of that munificent lady Mrs. Bevan, he gave an impulse to religious principles and feelings in the principality, which is destined to tell to the end of time. During his ministry appeared the great orator of Wales, the immortal Rowlands of Llangeitho. He stood unrivalled in his profession. When he used to address an audience after another man, or as a second preacher, it being customary for two to preach in succession in the principality, it is said by one who well knew him, "that however excellently the one who had preceded him might have preached, Rowlands would, in ten minutes, say what in substance, solidity, and magnificence, as well as in effect on the hearers, far exceeded all that had been previously delivered." The late Rev. David Griffith of Nevern, used to say of him, "that he preached *from every text* better than any other man." He, and a host of kindred spirits, carried on that revival in religion which had been commenced by Griffith Jones, and which has considerably changed the character of the inhabitants of the principality. This leads me to consider the state of religion amongst us, and the religious aspect of the Welsh Nation at the present time.

THE ESTABLISHED RELIGION of the country being the Church of England, it is unnecessary to give an analysis of the principles taught and inculcated within her pale, as they are well known through her articles and liturgy. Most of the Clergy in South Wales, and many in the North, consider the articles of the Church as holding forth doctrines in unison with the views explained and defended by Calvin. In this division of the principality, however, the greater number seem to adopt the anti-calvinistic notions, which, they think, are more consonant with the principles of the Church to which they belong.

The most bigoted mind must confess that the territorial division of the country into parishes, is a most convenient one

for religious and civil purposes, and is a proof of the wisdom of those who originally made it. Allowing, as is inevitable, in so far as the Establishment is of human arrangement, that there are imperfections in it, yet who does not see very sound sense in the following remarks by the late Mr. Cobbett: "I was a sincere churchman, because experience had convinced me that an uniformity in the religion of my country was a most desirable thing; because it was reasonable and just that those who had neither house nor land, and who were the millions of a country, and performed all its useful labours, should have a church, a church-yard, a minister of religion, and all religious services performed for them at the expense of those who did possess the houses and land. In a word, in the church and its possessions I saw the patrimony of the working people, who had neither houses nor land of their own private property. An Established Church—a Church Establishment on Christian principles,—is this; it provides an edifice sufficiently spacious for the assembling of the people in each parish; it provides a spot for the interment of the dead; it provides a teacher of religion to officiate in the sacred edifice, to go to the houses of the inhabitants, to administer comfort to the distressed, to counsel the wayward, to teach children their duty towards God, their parents, and their country (hence our parish schools), and particularly to initiate children in the first principles of religion and morality, and cause them to communicate, "that is, by an outward mark to become members of the Church of Christ."

Wales is divided into 844 parishes, in which there are about 1000 Churches and Chapels. Supposing the average accommodation, in each, to be for 400 persons, we have Church room for 400,000. But owing to various causes, such as the inconvenient position of the Churches, the strong antipathy of the nation to long prayers, their fondness for variety and excitement, as well as many others, we cannot calculate on

more than about 200 people as the average attendance in each Church or Chapel, which will make a total of 200,000, who enjoy the instructions of the Clergy. There are about 134 Churches and Chapels in Monmouthshire, which accommodate about 55,000 people. All the National, the Infant, and the Grammar schools, are under the care of the Church. The higher classes are nearly all members of the Establishment; and though they may be firm in their attachment to it, not many of them are very zealous in its behalf. It cannot be denied that some of the finest specimens of Christian professors are to be found among the members of the Church. Great activity exists within her, at the present time, throughout the principality, and the design contemplated is the making of this most important institution more efficient, and a worthy branch of the Church in England, respecting which, Lord Brougham and Lord John Russell have asserted, that it is the finest Establishment in Christendom. Undoubtedly the venerable fabrics require to be renovated, as the hand of time has given them, in many places, a most cheerless appearance. In rural districts especially this is the case. Many a farmer's barn is in much better condition whilst Dissenting Chapels are generally good, substantial, and commodious buildings, fixed in the most convenient situations for the people, and having always a good road leading to them.

If the interests of religion in the Church have been neglected, the blame cannot properly be attached to the Clergy of the present day. They are generally attentive to the duties of their profession, and many of them are very laborious. The policy by which they are actuated, is that of benefiting the people, and not of exciting agreeable emotions in their feelings; most of them are less desirous of touching the heart than of informing the understanding.

The Clergy, by the requirement of the Church in which they officiate, are necessarily men of sound education, which they have obtained at a great expense. And how important

and well arranged is the plan, that an enlightened man, a friend, always ready to promote the good of all, and especially the poor, should be placed over a convenient tract of country, there exercising a salutary influence over the opinions and morals of the people committed to his care ! It is devoutly to be wished, however, that the Clergy of Wales were more vernacularly acquainted with the language in which they officiate. Belonging, as they generally do, to some of the higher classes, they are instructed from their infancy in the English language. Their subsequent training, at school and in College, is effected by means of the same tongue. Hence, in their pronunciation of words in general, and of scriptural proper names in particular, the English sound of letters, as well as the English accent, continually recur. But the Welsh has a simple and uniform rule of pronunciation and accentuation of its own ; so that, when a foreign method is employed, violence is done to the language, and disgust is created in the minds of the people. Candidates for orders may have sufficient theoretical acquaintance with the Welsh to pass an examination, but that is a very different thing from having the power of conversing with the people in their own idiom, and according to the usual mode of pronunciation. This deficiency has operated very prejudicially to the interests of the Church. The most illiterate man in the country may be one of the first to discover the defect, and it is construed to result from contempt of the language, and that again is considered to arise from pride. But the individual who finds out the defect, is shrewd enough to say that men who derive their maintenance from their profession ought to be well acquainted with the language in which the duties of that profession are to be conducted. Indeed this disqualification is an outrage on the clerical character, in whatever point of view it may be considered. It is an outrage on religion, reason, and common sense. The Welsh nation revolts against it, just as much as the English would do, if they were addressed from the pulpit

in inappropriate and garbled language, enunciated with a strong foreign pronunciation. These remarks are intended to represent a grievance which, though it affects the character of the Clergy to a very great extent, does not amount to a general charge; for many of them are very excellent Welsh scholars, and occupy the foremost rank as poets, historians, and divines; neither will it exceed the bounds of truth to state that there are among them a great number of very eminent preachers. The practice of reading sermons being uncongenial with Welsh taste, hence a large portion of the Clergy in South Wales, and some in the North, are *extempore* preachers. These by adapting the style of their address to the taste and genius of the people, are listened to with deep attention, and their parishioners flock in large assemblies to their Churches. Clerical meetings are generally held, in the Southern division of the principality, and are said to have been of considerable service both to the Clergy and the people. It should be borne in mind that the animated and popular style of preaching used by Dissenters, has been one of the chief means by which the people have been withdrawn from the church; and if ever they are expected to return, it can only be achieved by that most important ordinance of the Almighty, the preaching of his truths in such a way as to tell on the *heart* of the audience. If, on the contrary, the ministration of God's word, in the only way in which it will be received by the population, be contemned and discouraged, what will become of the Established Church in Wales? Dissenters will continue to lengthen their cords, and Dissent will reign over the whole of the principality.

THE METHODISTS OF THE WESLEYAN PERSUASION are not a very numerous body of people in Wales. They commenced here at a much later period than in England; but of late years they have been making rapid progress in different parts of the country, particularly in the North. They entertain the religious sentiments taught by the celebrated founder of

Methodism. Their creed is of a moderate character. On all the fundamental points of doctrine they seem to be very sound. The favorite topics on which they delight to dwell, as far as I am able to form an opinion, are the free grace, mercy, and love of God to sinners, the all-sufficiency of the atonement made by the divine Redeemer, and its co-extensiveness with the human race. They are very earnest in endeavouring to create in their hearers a feeling sense of religion, an experimental acquaintance with its grand truths, and that in a powerful manner. On repentance, and the other duties commanded in the Holy Scriptures, they insist with great earnestness. They aim to represent religion as practicable to all, maintaining that nothing is wanting but persevering efforts, on the part of man, in order to obtain salvation. In their prayers they make confession of their sinfulness and sins, like other Christians; but I am not sure whether they do not neutralize such a confession by giving thanks for their sinless perfection, which appears to be a tenet of their creed,—a tenet which it would be well for them to abandon, because ‘If we say that we have no sin, we deceive ourselves, and the truth is not in us.’

The ministers belonging to this denomination are men who have been approved of after a lengthened period of trial. Some of them have received a considerable measure of education, and appear to be possessed of intelligence and abilities. They have a threefold division of ministers, bearing some analogy to the orders in the Church. First, the travelling preacher, who exercises a kind of episcopal authority over the district under his care, and is amenable only to the general conference. It is he alone that administers the sacraments of baptism and the Lord's supper. Second, young men, who are companions of the travelling preachers, and who devote their whole time to the ministry of the word. These receive instruction and advice from their senior brethren, and are under a course of preparation for the full discharge of the

ministerial functions. Third, the local preachers, who never change districts. These latter engage in some avocation by which they obtain their livelihood, though I believe they are a little assisted, for their labours on the Lord's day, either from a general or local fund. The two higher branches devote all their time to the work of their profession, and consequently live by the ministry. I have been frequently informed that the travelling preachers are allowed a comfortable maintenance, though hardly what is commensurate with the heavy work which they have to perform. The labour in preparing for the pulpit, however, is much lessened by the plan of moving which forms a prominent part of the system, and which has done much, no doubt, to prevent dissensions, as well as to keep up that excitement which is so grateful to the people. The members, and even the hearers, appear to be very firmly attached to their denomination, but they profess some regard for the Church of England, to which nevertheless they very seldom repair. Loyalty to the Queen, and submission to the laws of their country, form parts of their creed.

The number of Ministers belonging to this body is 70. The assistant and local preachers amount to 430. The communicants in the connection are 14,400. My authority for this statement informs me that the attendants at the chapels, who are not communicants, are four times the number of the members—57,600. Total 72,500.

A SCHISM took place, a few years ago, in the Wesleyan community in this country, respecting the nature of which I am in possession of but little information. I believe the separatists assume the name of Reformed Wesleyans.

The number of communicants belonging to the party is 500. The other attendants at their meeting houses may amount to 1,200. Total 1,700.

THE CALVINISTIC METHODISTS are the most numerous and powerful body of Dissenters belonging to the principality. This sect of Christians had their commencement about one

hundred years ago. A number of clergymen of very splendid talents, the principal of whom was Rowlands of Llangeitho, were the instruments which originated them. For many years they continued in connexion with the Church, receiving the sacraments at the hands of those only who had received episcopal ordination. In process of time most of their clerical instructors died, and the body having increased to a very great number, it was found necessary to set apart some of their most approved preachers, as ministers to dispense the ordinances of baptism and the supper of the Lord. This step was taken in 1811, when a complete separation of them from the Established Church took place. Many of the older members still bear some attachment to the Church, but nearly all the younger portion are as much opposed to her as the other bodies of Dissenters, of which they furnish lamentable proof, at the present time, not by words only but also by deeds.

Their religious views accord, in general, with those of the reformer Calvin. The peculiar sentiments of that eminent divine have been made very frequently prominent topics of their ministry, but not, however, to the neglect of practical, and especially experimental religion. They lay much stress on soundness in the faith, according to the views which they entertain respecting it. They are accustomed to dwell much on the difficulties of being a Christian, and labour to guard their hearers against hypocrisy and self-deception. But having made out what a genuine believer is, they love to show his privileges, his prospects, and the *certainty* of his being introduced to the enjoyment of eternal felicity. This denomination is remarkable for the fervour of its devotion, for the warm character of its zeal, and, in a physical point of view, at least, for the labour which its preachers undergo, whilst travelling through different parts of the principality, to proclaim the message of salvation to their fellow-men. The preachers are chosen from among the most approved members. The principal recommendation is piety ; but they must

be able to engage in prayer, with great propriety and effect, and to speak so as to edify the congregation. After a long trial of their abilities as preachers, the most suitable in each county are set apart to baptize the children of their own communicants, and to administer the Lord's supper. They are not fixed to take the oversight of any particular congregation, but change their scene of duty every Sunday, for the performance of which they receive a small remuneration, as soon as the duty is done. All of them must engage in some business, such as farming or keeping a shop, except such as have independent property.

The church government of the society is a kind of presbyterianism, the power of discipline being in the hands of the preachers and leaders or elders, which latter are not engaged in the public ministry. The rules of discipline, by which this body of Christians are regulated, are exceedingly strict. Of all the communities of Wales they are the most zealous advocates of total abstinence from intoxicating drinks. So far have they carried their views and affected their adherents, that no preachers are acceptable among them, and I have been informed that no members are admitted into their communion, except such as have pledged themselves to abstain. They also apply their discipline with great severity against the unchaste habits of the community. If a young woman should deviate from the path of propriety previously to her marriage, the father, if he be a member of their society, is not permitted even to attend Church to give her away, and I believe no entertainment is allowed, on the occasion, at his residence. Though they are not opposed to cheerful conversation, yet they are hostile to amusements which many people consider innocent, but which they deem vain, frivolous and unnecessary. Such are balls, theatrical representations, and every species of gaming. They do not seem to allow a neutral region in morals. They are not friendly to instrumental music, because of the corrupt purposes which it is so

frequently made to serve, forgetting that the abuse of any thing is no argument against its legitimate use. How they enjoy the Psalms of David, in which there are so many exhortations to employ wind and stringed instruments in the service of the Almighty, I am at a loss to understand. Even so harmless, and, I maintain, so commendable a meeting as an Eisteddvod or Bardic Congress, held for the purpose of encouraging literature, is opposed by them; though many of their members send in their compositions for adjudication, and if successful, are allowed to receive the medals and premiums awarded to them!

Many of the ministers, connected with this body of Christians, who have recently quitted this terrestrial scene, were men of eminent abilities, and produced very salutary effect on the religious, moral, and social state of Wales. The late Rev. Thomas Charles of Bala was one of the most illustrious characters that the principality ever produced. He received his education at Oxford, and officiated for several years within the pale of the Church of England. It was of necessity and not from choice that he became a Dissenter. Because his ministry condemned the vices of his parishioners, a party was formed against him, who petitioned the incumbent to dismiss him from his curacy. The incumbent was simple enough to comply with their wishes, without inquiring into the actual state of things. Llan-y-Mowddwy near Bala is the parish to which belongs the disgrace of having conspired against, and succeeded in ejecting, Mr. Charles from the Church. It does not appear that the Diocesan interfered in the business; and as Mr. Charles was only commencing his career, his uncommon but mild virtues had not shone with sufficient lustre to be discovered at a distance. In doing good this man was a genius. The records of history do not supply us with an account of any other individual, except Griffith Jones of Llanddowror, who gave such an impulse to education in Wales. When he commenced his labours *not one in twenty* of the

common people could read the holy Scriptures. Schools, in which reading in the Welsh language was taught, were established by him in different parts of Gwynedd, the teachers of which had been instructed by himself. These were removed from place to place ; and, in the progress of time, a sufficient number of persons were found able to conduct Sunday schools in various parts of the country, and Sunday teaching has ever since been carried on with great zeal and considerable success. Mr. Charles commenced a printing establishment, in the town of Bala, by means of which he supplied his schools with elementary books, and the people in general with works, on religious subjects, which materially improved their minds and morals. His Biblical Dictionary, in four volumes octavo, is deservedly esteemed, and has been more read than any other theological work that ever issued from the Welsh press. It raised the tone, and increased the usefulness, of the instructions of a large class of preachers, and contributed much to give permanency to wholesome and sound doctrine in our country. By the zeal and influence of Mr. Charles, the people of Wales were very largely supplied with the word of God. It was his proposal to form a society for supplying his native country with the Scriptures which led to the establishment of that noble institution "The British and Foreign Bible Society." After a life of activity and usefulness, he expired in 1814, in the fifty-ninth year of his age, leaving behind him a character unsullied, and a name which is never mentioned by his countrymen but with deep veneration.

The late Rev. Ebenezer Morris of Cardiganshire, was much esteemed by this denomination, of which he was a distinguished ornament. It is said that but few men, in his day, equalled him in some of the most important qualifications of a pulpit orator ; hence, whatever part of the principality he visited, he attracted very numerous audiences.

The Rev. Simon Lloyd of Bala is another character belonging to the present age. He was for many years a Clergyman

of the Established Church, but happening, one Sunday, not to be sufficiently well to travel to the Church of which he was the Curate, which was several miles distant from his residence, and still not being under the necessity of confining himself to the house, he attended Mr. Charles' chapel. The ordinance of the Lord's supper being administered on the occasion, Mr. Lloyd partook of it from the hands of Mr. Charles. Information of the case was sent to the Bishop of the diocese, who revoked the license of Mr. Lloyd, in consequence of which he united himself to the Calvinistic Methodists. He was a man of excellent character, extensive erudition, and sound theological sentiments. I believe he was not very popular as a preacher, yet was useful in many other respects to the Welsh people. He acted as moderator in the conferences of his religious party, and frequently protected persons of liberal views when insolently attacked by demagogues of Ultra-Calvinistic sentiments. He was the author of a volume on the Chronology of Scripture &c., which displays considerable research, a second edition of which is now in the course of publication. His exposition of the Apocalypse is a work of great merit, exhibiting the result of extensive reading and careful examination. He died about four years ago, having lived to a good old age.

Many of the Methodist ministers, who are at the present time alive, sustain a respectable character for abilities and attainments. The Rev. John Elias has been long known and distinguished for piety, eloquence, and eminent services to the cause of religion and morality. He has been engaged in the work of the ministry for more than forty years. In political opinions this gentleman is a conservative, and for many years he has expressed most favourable views in regard to the Church of England, considering that she is, in spite of the apathy of too many within her pale, the main stay of true religion in the land. Having witnessed the withering effects of licentious liberty among some sections of the community,

he seems anxious that 'his venerable mother' the Church of England should be reformed and not destroyed, that she should take the lead in all virtuous undertakings, and not be dragged insultingly along by dissenting communities. He would have the Church to exhibit the sincerest piety, the most chaste and efficient specimens of eloquence, and the most active exertions for the good of human nature, so that Sec-tarians might look up to her for instruction and example, and be induced to go and do in like manner.—Now that the infirmities of old age are coming upon this good man, may the remainder of his laborious career be peaceable, and its termination happy.

It is exceedingly difficult to form a satisfactory estimate of the numerical strength of this denomination. It appears that they themselves have never been at the trouble of ascertaining the number of their communicants and the attendants on their public ministry. The following account is the result of extensive inquiry, and though it may not be quite accurate yet I feel persuaded it exhibits a generally correct statement of their statistics. Ministers 110. Preachers 300. The Meeting houses are about 600. Members or communicants about 72,000. The number of Sunday scholars and attendants at their chapels are about 130,000. Making a total of 202,410.

THE BAPTISTS are a strong body of people in the principality considering the smallness of the country, abounding mostly in South Wales, but more especially in Pembroke-shire. The sentiments, by which this sect is particularly distinguished from all the others, relate to the ordinance of baptism. They maintain that none should be admitted to it except believers, and that the only way of administering this rite is by dipping the whole body in water. These views being peculiar are very absorbing. In truth they form a most prominent part in the ministry, the conversation, and the writings of the party. But credit must be given to them

for sincerity in believing that their sentiments are in accordance with the Scriptures, and that all who do not agree with them are in error, though it is to be lamented that they are not in the habit of regarding others as acting equally from conviction, in adopting different views and observing a different practice.

Their tenets on doctrinal questions coincide pretty nearly with those entertained by the Calvinistic Methodists, but their church government is democratic. There is a large number of good people amongst them, and were it not for the tendency of their system to general anarchy, they would not be an uninteresting portion of society. The ruling power, according to the system, is vested in the congregation, each member of which has a voice and vote in all its concerns. The fixed rule, by which matters under discussion are decided, is the unanimous opinion of the assembly. They do not always submit to the opinion of the majority, but a minority will, in frequent cases, stand out until they conquer; and failing that they will separate themselves and form another congregation. Very few of their churches will admit a Christian, who has not been immersed, to partake with them of the Lord's supper. No matter how pious, holy, and undefiled he may be, no matter that he conscientiously thinks he was properly baptized in his infancy; he must submit to be baptized in the manner approved by them, or else refrain from attempting to join them around their table, and go elsewhere to the table of the Lord, where Love and Liberty combine to give him a welcome reception.

Baptist ministers are not engaged to a congregation for a fixed period, but they continue together as long as they can agree, or until the minister be invited, and he accept the invitation, to take care of a congregation in another place. This denomination has an institution at Pontypool, for the tuition of young men intended for the ministry. It was originally established at Abergavenny, more than thirty years

ago, under the care of the Rev. Micah Thomas, who on its removal to Pontypool, resigned his office, and another has been appointed to the charge. Many men of eminent abilities have been educated at this seminary; but the denomination has had several preachers, who, without the advantages of academic instruction, possessed very popular and commanding talents. The late Rev. Christmas Evans was one of this class. His very fertile imagination, and the strength of his memory, enabled him to fill his sermons with superabundant matter and illustration. In metaphors, similes, and parables, his equal has never appeared in Wales. Sometimes his figures would come forth pretty elegantly attired, but very often they were low and of a humorous nature, exciting considerable mirth in the hearers. He was very fond of dramatizing historical incidents recorded in the holy Scriptures. Though the principality has, in modern times, been favoured with a multitude of very eminent preachers, Mr. Evans was one of the few who could engage the whole mind, and completely electrify the feelings, of his audiences. Some of his sermons were so overpowering that the people have been unable to suppress their feelings, whilst he poured forth his animated and astonishing eloquence upon them. His printed sermons, though in some measure characteristic, are but poor specimens of what he delivered from the pulpit; they are not entirely devoid of merit, but they will not enable those who never heard him to form a just opinion of his powers.

The Rev. Joseph Harris of Swansea was a man of eminent abilities and sustained the highest rank among the ministers of this denomination. He was the founder and editor of "The Seren Gomer," the most widely circulated periodical that has ever appeared in the principality. When he commenced it, I believe there was only one monthly magazine in all Wales. His periodical was conducted with fairness and considerable talent. He was a stern advocate for civil and religious liberty, but an uncompromising opponent of the

licentiousness which many, in the present day, miscal by the hallowed name of liberty. By its means superstition became ridiculous, and the dominion of ghosts and goblins was shaken to its very centre. Mr. Harris was the author of a very valuable treatise on the divinity of our Saviour, which was published both in the Welsh and English languages. The treatise in Welsh is in my possession, and I am free to state that no other composition, that has fallen under my observation, is more satisfactory on the subject. The language is clear and powerful; the reasonings are based on immovable data, and are perfectly conclusive.

The Rev. John Jones of Newtown was a man of most excellent disposition, and of considerable weight of character. He was highly respected by all parties in the town in which he resided, and much beloved by the demination to which he belonged.

This sect of Christians was, very recently, deprived of another useful minister—I refer to the Rev. J. P. Davies of Tredegar. It may be questioned whether the denomination ever had, in connexion with the principality, so accomplished a pulpit orator. Though his friends cannot claim for him the highest order of talents, yet it is confessed that he was endowed with a combination of qualities which eminently fitted him to expound the Scriptures so as to edify the congregation under his care. In private life there was a suavity and grace about him which won every heart. His views of religious truth were moderate, and he was one of the most successful opponents of that modern scourge of Wales—a creed tending to antinomianism.—These last three ministers died in the prime of life, and their decease produced a very strong sensation and deep regret, among the Baptist Denomination.

The following account exhibits the state of this denomination, in regard to numbers, and is the result of much enquiry. It is given with some confidence that it is generally correct. The number of ministers is about 200. Preachers 150.

Chapels 315. Members about 36,000. Hearers and Sunday scholars 70,000. Total 106,350.

THE INDEPENDENTS are a flourishing sect, which has spread into every part of the principality. With the exception of the article of Baptism, their sentiments do not materially differ from those entertained by the Baptists. The church polity of both is the same, and liable to similar abuses. And frequently, amongst both, most unhappy disputes and divisions take place. But for their dissensions and questionable views of politics, the Independents would have much that would be deserving of commendation. They have four or five seminaries of learning in the principality, in which young men are educated for the ministry. Of all the dissenting communities the Independents have the most intelligent body of ministers, among whom there is, at this time, some very talented men, and the denomination makes very rapid progress in many parts of the country.

The late Rev. George Lewis D.D. occupied the highest rank amongst the ministers of this denomination. His theological sentiments were very sound. Those sentiments he has made known in various publications, in the Welsh language, especially in a large octavo volume, of considerable merit, which he has designated "A body of divinity." He wrote, likewise, a Commentary on the greater part of the New Testament, but death terminated his career before he had completed his design. He was the tutor of a seminary for the training of young men intended for the ministerial office, which was first established at Wrexham, and afterwards removed to Llanvyllin, and thence to Newtown, in Montgomeryshire. It was there that Dr. Lewis ended his days, when he had arrived at a good old age.

The Rev. David Peters, whose death occurred very recently, was another minister of very great respectability, belonging to the same community. He was for many years the theological instructor of the Presbyterian Academy in

Carmarthen. The only work of his, with which the writer is acquainted, is "A History of Religion in Wales," which displays extensive research, but is too brief to be satisfactory. A standard work on the subject is still a desideratum in Welsh literature. What is remarkable, in regard to Mr. Peters, when we call to mind that he was a minister of the Independent persuasion, is, that in politics he was a tory. But his mild manners, high moral character, and superior station in society, enabled him to maintain his ground unmoved, in the midst of a strong current, of a contrary nature, which beat around him.

One of the most efficient and popular ministers that belonged, at any period, to this sect of Christians, was the Rev. W. Williams, who spent the greater part of his ministerial career in a place called Wern, in Denbighshire, but removed a few years before his death, to the town of Liverpool, to take the oversight there of a congregation of Welsh Independents. He was, undoubtedly, a very extraordinary character, and possessed great originality of mind. His genius was of a most fertile nature. Of all public speakers he was the most simple. He preached so plainly not only that every one could understand him, but it was impossible for any one to misunderstand him. Things which every body else neglected were made use of by him, in a masterly manner, to illustrate his subjects. His fancy was constantly on the wing, culling the most beautiful flowers of oratory, and presenting them for the instruction and entertainment of the people; his wit emitted most vivid flashes, which frequently made his discourses shine with much brilliancy. He generally had the entire command over the minds and feelings of his hearers. Smiles would often be seen on their countenances; but when the preacher thundered the sinner was seized with terror, and dismay was depicted on his countenance. The faults of his preaching arose from the over-fertility of his mind, which had not been sufficiently subdued by early training. Many

of his ideas were crude, and his illustrations and language were frequently inelegant. Being anxious that all his audience should make religion a matter of personal concern, he was fond of applying his observations to each individual, by using the singular pronoun in the second person. His style of preaching would, certainly, not have been acceptable to a refined English assembly; and the difference between the taste of Welsh and English hearers may be conceived by reflecting that many of the peculiar features of Mr. Williams' ministry, which made him popular in Wales, would have operated against his success in England. But the writer has been informed that, for some years before his decease, the tenor of his ministry was entirely free from the things which would, by enlightened hearers, be viewed with disapprobation. His sentiments were moderately Calvinistic. Practical religion in the principality, however, is as much indebted to him as to any man of his time. In combating a very prevalent notion, that the receiving of grace is the foundation of duty, he insisted that men ought to employ the talents which God had entrusted to them whether they had received saving grace or not, and argued that, though they sinned by engaging in religious duties without right motives, yet they would sin more grievously by neglecting them. He used to say, "It is true you sin by hearing the gospel and not believing it, but you would sin more by not hearing it at all. I sin against God if I preach without being influenced by love to Christ and the souls of men, but I should sin more if I hid my talent and neglected preaching altogether." And in like manner he would observe in regard to other duties; nevertheless I suspect that he carried his views of the efficiency of human agency beyond its true limits. A person who, once in conversation with Mr. Williams, complained of the low condition of religion in the country, and of the necessity of a revival, was advised by him to commence a reformation himself, and that he would see his desire accomplished. The

complainant replied that "he did not believe his individual exertions could produce so great and desirable a change in the country." "O yes," replied Mr. Williams, "begin with yourself and the people under your care ; go on perseveringly, and the state of religion will revive throughout the world !" We know that the efforts of individuals have effected most important improvements in the state of society, and, by the divine blessing, revived religion, to a very great degree, when in a dying state in the whole of Europe ; but no one from the commencement of time to the present period, no not even the Redeemer of the world, nor his apostles, nor any one of the other most successful reformers, has ever achieved so magnificent a change. This good man's death took place in the spring of the present year, when he was in the fifty-ninth year of his age.

The result of my inquiries, in regard to the numerical strength of this denomination, is as follows : Ministers 250. Preachers 150. Meeting-houses 385. Members about 75,000. Attendants besides, including Sunday scholars, 100,000. Total 175,400.

These last three denominations are Calvinistic in their views ; but here Calvin must be viewed in his younger and in his maturer days ; when he wrote his Institutes, at which time he was only twenty four years old, and when he composed his Commentaries. In his Institutes he maintains the reprobation of some, independently of any act of their own, as well as the election of others on the same grounds ; that Christ took upon him the work of saving the latter, and died for them only, so that there is nothing in the system of salvation for the former, but they must inevitably be consigned to perdition. But in his Commentary Calvin advances much more moderate opinions. He does not advocate reprobation independently of the actual sin and unbelief of the reprobate character, and he expressly maintains the doctrine of general atonement. In expounding St. Matthew xxvi. 28. "This is

my blood of the new testament, which is shed for *many* for the remission of sins," the great reformer has the following remarks: "Under the term '*many*,' our Saviour designates not a part of the world only, but the whole human race."* His observations on Rom. v. 18, are equally to the purpose: "St. Paul makes grace common to all, not that it is in reality extended to all, but because it is proposed and declared to all: for though Christ suffered for the sins of the whole world, and is by the kindness of God offered indifferently to all, nevertheless all do not apprehend him."† More might be added, but these two quotations are amply sufficient.—The Welsh nation were formerly instructed principally in the sentiments of Calvin's Institutes, but of late years considerable improvement has taken place, in the three denominations of Calvinists. The one which has been most completely brought to moderate views is that of the Independents. They teach that the Saviour died for all mankind, and so lay a rational foundation to show that it is the duty of all to believe the gospel. They do not maintain those views of man's inability which go to destroy his free agency and accountability. Religion is thus made to appear much more practicable, and an encouragement is held out to men, that if they will make use of that ability which God has granted them, in conjunction with the means of grace, the Divine Spirit will perform what they are not able to do of themselves, for the purpose of renovating their nature. The other two denominations seem to be in a state of transition, from extreme to moderate views. It is very probable that a considerable number, especially of the older preachers and members, in both, still adhere to the ultra sentiments in which they were from their infancy educated.

* *Sub multorum nomine non partem mundi tantum designat, sed totum humanum genus.*—CALVIN *in loc.*

† *Communem omnium gratiam facit quia omnibus exposita est, non quod ad omnes extendatur re ipsa: nam et si passus est Christus pro peccatis totius mundi, atque omnibus indifferenter Dei benignitate offertur, non tamen omnes apprehendunt.*—*Id.*

As far as is known to the writer it cannot be said that there are any preachers of *antinomianism* in the principality, but certainly there has been a strain of teaching, which has generated an antinomian spirit, and antinomian practice has, to a very great extent, resulted. This has been checked, it is true, by thundering denunciations against sin, but the evil principle has taken so deep a hold of the general feeling, that it is extremely difficult to convince some men, that the blame of being unholy, and of rejecting the Saviour, and consequently of being in a lost condition, lies at their own door. Upon the whole, however, the standard creed of Wales are the Articles of the Church of England. Different sentiments, on some points, have been, and are still entertained, but these articles are the centre around which dissenting creeds revolve, and by the attracting power of which they are brought back from their erratic courses.

The mode of conducting religious worship, in the various dissenting denominations, is much the same. In the first place, they read a chapter or a psalm, after which they sing, then a prayer is made. When that is concluded a hymn is given out, and the congregation engage again in singing. In the next place a sermon is delivered, at the termination of which a short prayer is offered up, and the whole is concluded with praise. One or two of the denominations reverse this last order, terminating the service with prayer. These exercises form the most public religious services in which they engage; and they are performed once, twice, or three times, on the Lord's day, as it may be convenient, or according to the necessity of the locality. In country places, a prayer meeting is generally held, by the lay members, one part of the day, at the opening of which a chapter of the Bible is read, then prayer and singing take place alternately, four or five times, which occupy about an hour and a half. On another part of the Sabbath, a school is kept for the instruction of persons of all ages who will attend, in reading the holy

Scriptures, at which time catechising of the young people also takes place, in the elements of Christian doctrines and duties. This is done by some leading man, who takes an active part in the school ; and he uses some approved form, prepared generally by a minister of eminent standing in the denomination to which the school belongs. During the week, several meetings of different kinds are held, such as a prayer meeting, a private society, and a sermon, which is frequently preached by a stranger, who has previously sent his name to be announced to the congregation. By such visits from strangers, the number of services, in the week, is much increased. Whilst writing this Essay, I have often had occasion to rise at five in the morning, and on looking out through my window, opposite to which, at a little distance, is a small dissenting meeting-house, I have seen it lighted in winter for several months. On inquiry I have learnt that a prayer meeting was held, at that early hour, by some of the more zealous of the members. But this was more an occasional than a constant work, and it was done to keep up the revival which had taken place in the congregation.

But the most important of all the meetings which Dissenters hold, according to their own opinion, are their private societies. A man on being admitted into membership is considered as becoming a professor of religion, inasmuch as on entering he declares his renunciation of his former sinful habits, and engages to lead a life of holiness, devoting himself to the Lord and his service. At these meetings a portion of scripture is read, and some member engages in prayer. Then an exhortation is made, and truths connected with experience are explained ; after which the minister or leader gives an opportunity to any one who may feel inclined, to state his or her experience. If any are perplexed with doubts or difficulties, he endeavours to remove them ; if any entertain unreasonable fears as to their state of salvation, he attempts to show their groundlessness ; and if any are de-

pressed in spirits through the weakness of their faith, the feebleness of their hope, or the languor of their love, he strives to give them new vigour and animation. A man who was employed as pew-opener, in a Church in South Wales, and who had been a member of one of these societies, told the writer, that "of all places on earth, there was none, he conceived, so much like heaven as the Calvinistic Methodist society."

The society which next precedes the sacrament Sunday, is generally considered a preparatory meeting, at which the authorities inquire respecting the morals of the members, and exercise discipline of various kinds towards those who have done wrong. Generally this work is performed without disturbing the peace of the congregation, but sometimes a terrible convulsion takes place, and the whole fabric shakes to its very centre. When passion usurps the place of reason, and partiality instead of principle, assumes the sway, deeds of an unholy character are perpetrated. The rules which have been agreed upon are set at defiance, and most arbitrary proceedings are carried on. The discipline is various, according to the nature of the delinquency, and consists of admonition, reproof, exclusion from the Lord's supper; and, lastly, expulsion from the society. This discipline is sometimes administered in the absence of the parties concerned, which cannot perhaps in all cases be avoided; but frequently the severest punishment is inflicted without sufficient evidence of a crime having been committed; so that the character and comfort of every member are often at the mercy of persons of very little knowledge and very questionable integrity. The system is allowed, by the law of the land, almost unbounded liberty, yet, strange to say, it is itself, the most remarkable instance of arbitrary power known in Great Britain.

In order to keep alive an interest in their cause all the dissenting bodies have very frequent preaching-meetings. Some of them hold a monthly meeting at the different chapels in the county, until they have gone round the whole

number. Again a quarterly meeting is appointed, in a convenient locality, which is considered of greater importance than the monthly, and graver matters are discussed and decided upon. About eight sermons are delivered at each of these meetings, and the numbers that generally attend more than fill the chapels. But the most important of all is the annual association, which is held in every county, I believe, by the four denominations which I have described. That of the Calvinistic Methodists is very large, amounting in some counties to ten, fifteen, and even twenty thousand people, who come from various distances to hear the strangers who are expected to address them. As many as ten or twelve sermons are preached, on such an occasion, and the people in dispersing generally regret that the association is so soon over, for in Wales the inhabitants are never tired of listening to sermons, provided the preachers be men of talent, and the discourses delivered with animation.

The above sketch is not given as a perfect description of all that is performed by the Dissenters to promote their cause. It is by exciting an interest at their chapels they have succeeded in collecting such overwhelming numbers around their different standards, and not by visiting from house to house; indeed, visiting even the sick, is a duty in which they are very remiss. Their general character may be summed up in a few words; earnestness, zeal, laboriousness, and a perseverance which nothing will impede. "They expect great things, and they attempt great things."

Of Unitarians or Socinians there are not many in the principality. It is remarkable that all their congregations are in South Wales, for I never heard of the existence of any of them in the North. Their ministers are generally educated at the Presbyterian Academy in Carmarthen, but some of them receive instruction in England. The number of ministers, belonging to the Unitarian body, including Arians, is 26. The congregations are about 30, having members to the number of 2,500. The attendants who are not members may be

about 1000. All then that are attached to the Unitarians and Arians are about 3526.

I have seen in a provincial newspaper, recently, that there are six Roman Catholic Chapels in the principality of Wales. Until that announcement appeared I was not aware of the existence of so many. Only a few of these are well attended. The one at Holywell has a large congregation; and I must do them the justice to say that their conduct is both mild and courteous, forming a great contrast to some of the sectarians there, much to the disadvantage of the latter. Under present circumstances Popery finds that it cannot play the lion, therefore it thinks proper to put on the garb of the lamb. But the soil of Wales has been too well cultivated for the weeds of Socinianism or of Popery to grow in it with any degree of luxuriance.

In the Congregational Calendar of this year, it is stated that there are nine congregations belonging to the Society of Friends in Wales, but I have no means of ascertaining the total of members.

A tabular view of the state of the religious communities in Wales, given as accurately as possibly after much inquiry and deliberation.

	Churches or Chapels or Congregations.	Clergymen or Ministers and Preachers.	Communicants.	Attendants.	Total.
The Church of England	1000	840	No in- formation.	200,000	200,840
Wesleyan Methodists		500	14,400	57,600	72,500
Calvinistic Methodists	600	410	72,000	130,000	202,410
Baptists	315	350	36,000	70,000	106,350
Independents	385	400	75,000	100,000	175,400
Reformed Wesleyans			500	1,200	1,700
Unitarians and Arians	30	26	2,500	1,000	3,526
Roman Catholics (prob.num.)	6	6			1,000
Quakers (probable number) ..	9				500
					764,226

Monmouthshire, in which there may be twenty or thirty thousand people who speak the Welsh language, and are at-

tached, either as members or hearers, to the different communities, is not included.

The rest of the inhabitants, which I estimate at from 80,000 to 150,000, must be regarded, I fear, as totally unconcerned about religion in any of the modes in which it appears amongst us.

In a very important sense, and to a very considerable extent, the Welsh are a religious people. In defending this position, it is necessary that some explanations be made. Religion has so pervaded Wales that the Bible is universally disseminated. Day-schools have answered the purpose of their institution, in reference to the wealthier classes of society; and as a powerful auxiliary, Sunday teaching has diffused instruction in places and among families which the day-schools have not been able to affect. The inhabitants generally are able to read the Scriptures. Exceptions undoubtedly there are, but they are mostly confined to children under ten, and to old people who have passed seventy, years of age. The institution which has produced the greatest effect on the religious character of the people is that of preaching the gospel. The *extempore* method of instruction, adopted by all the dissenting ministers, appears peculiarly suited to the genius of the nation. The Welsh discourses are generally distinguished for the vivid style in which sentiments are clothed, and a very animated mode of delivery; and by many a sort of chanting tone is used. All this is so grateful to the taste of the great majority of the people that they are not very attentive to instruction conveyed in a different manner. Nevertheless the sermons are frequently so full of matter that a change in that particular might very advantageously be made.

Some of the most pious people ever known to the writer have been natives and inhabitants of the principality. Though the education of the middle classes is so deficient, that the grace and elegance which learning confers, seldom distinguish any of them, yet in the absence of these, religious principles and

common sense, have done much in forming their character and giving to it a high degree of excellence. At one time I well knew a man of this class, whose character exhibited a multitude of excellencies, rarely met in the same individual. He was naturally a shrewd and intelligent man, but his intelligence was derived not so much from books as from a knowledge of the world. In *religious* information, however, he had made considerable proficiency. His Bible and a few other books, composed his library; but the contents of these he had carefully examined and well digested. His countenance was open and cheerful, and his address very affectionate and commanding. He had a peculiar tact for managing persons of all ages. The young revered him as a father, the middle-aged respected him as an oracle, and the old people felt conscious of his superior abilities. He was beloved and respected by all that knew him; and wherever he appeared the weight of his character was duly felt. He took an active part in promoting the education of the people, in a district which had no regular day-school, and was eminently useful in disseminating religious truth, and promoting peace and good will among his neighbours. The name of this individual was Mr. John Hughes, and he resided in a farm house called Yr Allt, in the parish of Llangaffo, in the county of Anglesey.

In the same county there resided a man who was considered the father of the neighbourhood. The respect which was paid him arose more from his moral than intellectual qualities, and it is seldom that such a combination of moral excellencies are found in a person of the same grade in society. It could not be said that liberality, on an extensive scale, was the foundation of his good name; for such a display of generosity he did not possess the means. But it was found that kindness and good will towards others were the ruling sentiments of his heart, and these discovered themselves in innumerable acts, on a small scale, which benefitted others. It has frequently been observed that character is made up of incidents which betray,

unawares, the real disposition. In regard to the person we are considering, incidents of that nature, very favourable to his reputation, occurred almost daily. Sometime ago an adjoining neighbour of his, who held a small tenement of land, became so unwell that he could no longer cultivate it; in order to secure himself from loss, he resolved to let it to some person who was likely to do it justice. In his difficulty he consulted the individual whose character we are considering, who demanded of him what a year he considered it worth? The answer was fourteen pounds. "Well," said he, "I will give you *fifteen* for it" This is so contrary to the general hard-bargaining usage of the country, that it deserves to be recorded by way of example. The same man once in changing a bill of considerable value, at a bank, received one ten pound note instead of a five, which he did not discover until some time after he had reached home. As soon as the discovery was made he returned to the bank and restored the money.

Characters equally distinguished for real worth are frequently found among the other sex. The author remembers one of singular excellence. It was a farmer's wife, who possessed good natural parts, and, without the help of education, had acquired very correct knowledge of men and things. She made a most affectionate wife, and displayed great skill, prudence, and economy, in the management of her domestic affairs, and submitted to many privations for the purpose of finding means to educate her children. This excellent woman appeared to advantage in all the relations of life. As a christian there never was a more unblemished character. She seemed to love God with all her heart, and her heart was capable of feeling and acting with considerable intensity. She would not tolerate sinful practices in her presence. Her rebukes were irresistible, as they always arose from the kindest feeling, and were administered under the guidance of a very enlightened reason. Though a saint she had no sancti-

moniousness. Her religion did not consist, like that of many, in groaning and disfiguring her countenance; but in deep sentiment, well regulated affections, and constant propriety of deportment. She was not unfrequently serviceable to her neighbours, who sought her advice in difficulties. Her counsels were administered with so much prudence that she never gave a bad advice, nor was she ever involved in any unpleasant disputes herself. She bore the troubles of life without repining, and endured very severe trials without betraying a murmuring disposition. But though she seemed perfectly resigned to the will of heaven, her feeble frame broke down before she reached old age, and she has been, for some years, numbered with the dead. Never was greater sorrow manifested, at the decease of a person in her station of life. Her death was regarded by all that knew her as a common loss, for every one felt that he had lost a friend.

The late Mrs. Williams of Treddolfin, in the parish with which the writer is connected, was a most excellent woman. She was truly religious in her general habits, devising liberal things for the benefit of the poor that surrounded her. She has left behind her a name which is deeply revered by her relations, and highly respected by all that were acquainted with her.

These portraits of character, taken almost at random, are pleasing proofs of fixed religious principles and moral integrity. But they are only specimens, for multitudes of such persons are to be found in all parts of the principality. Two of the individuals, which we have described, have been selected from a parish considered to be the most depraved in the county in which it is situated. It is inhabited by persons of the most profane character. The profligate, the drunkard, the contemner of God, and the midnight robber, are to be found in that notorious place! There is no day-school of any sort in the parish; and had it not been for the labour of the Calvinistic Methodists, both in preaching the gospel and in

keeping a Sunday school, the whole place would have been involved in darkness and immorality. The living is a Rectory of small value, in the gift of the crown. There is no glebe land, no parsonage-house, nor any other dwelling, except one newly built, and now occupied, fit to accommodate a clergyman. It is no matter of surprise therefore that there is no resident incumbent.

One of the most indubitable proofs of the sound moral and religious state of society in Wales, is the devout and conscientious manner in which the Lord's day is observed. In no country upon earth is that day so strictly devoted to religious purposes. This is greatly owing to the labours of the Calvinistic Methodists, and the prevalence of their sentiments amongst the great mass of the population. The other sects adopt the same views, and recommend a similar observance of the sacred day. Strangers may form an idea of the reverence with which that day is regarded, by the middle and lower classes, from the following remark, once made in my hearing, by a very observing gentleman; "Sir," said he, "they make a god of it." The creed which regulates the custom of the principality, as regards the day of rest, is taken from some very ancient documents, to which the Welsh people pay the most profound deference. In those documents it is written, "Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God, *in it thou shalt not do any work*," &c. In another place it is declared:

"If thou refrain thy foot from the sabbath:
 From doing thy pleasure on my holy day:
 And shalt call the sabbath, a delight;
 The holy of JEHOVAH, honourable:
 And shalt honour it, not doing thine own ways;
 Nor seeking thine own pleasure, nor using idle talk:
 Then shalt thou delight thyself in JEHOVAH;
 And I will cause thee to ride on the high places of the earth;
 And I will feed thee on the inheritance of Jacob thy father:
 For the mouth of JEHOVAH hath spoken it."

ISAIAH lviii. 13, 14.—TEGID's Translation.

Charity is a virtue in busy activity in the principality. I do not mean, in the present instance, the charity described by St. Paul, "which suffereth long and is kind; which envieth not, and vaunteth not itself; which is not puffed up, nor beaveth itself unseemly; *which seeketh not her own, is not easily provoked, and thinketh no evil*; which beareth all things, believeth all things, hopeth all things, endureth all things, *and which hideth a multitude of sins.*" It cannot be denied, that this heavenly principle dwells in our country, for without it there can be no religion, and I have already shown that the Welsh nation is eminently religious. I could furnish some beautiful instances of the exercise of this great principle of Christianity; but it is my painful duty to record the existence of sentiments of an entirely opposite character, which are most actively plied in tearing up the foundations of society, and paving the way to universal anarchy. The agents in this unholy work, generally, are young demagogues possessed of some talents, but much more of ambition to distinguish themselves as the reckless disturbers of the community.

But charity, in the sense of contributing for the relief of distress, or the furtherance of designs to benefit the family of man, is in a much more healthy state amongst us. I must caution my reader, however, lest he should connect with the term, when used in reference to Wales, the magnificent ideas which he may have been led to entertain, from exhibitions of charity in England. But to what country on earth shall we go, and have a view of Charity in all the glories of her beneficence, as we behold her among the truly noble people that have England for their abode? When one reflects on the institutions which have been founded, for the relief of distress of almost every character; the schools which have been erected to train up the children of the poor; the societies which have been formed for the diffusion of knowledge abroad, and to disseminate the holy Scriptures in all parts of the habitable earth, and to send the heralds of mercy

amongst the forlorn race of man, lying in darkness and the region and shadow of death—considering all that England has done, and is doing, one is compelled to acknowledge that Charity is the presiding Genius of the land, and that the nation is the pioneer of Mercy, in her progress through the world, for the purpose of ameliorating the condition and transforming the character of the human family. Go on, illustrious Britain, in thy career of glory! dispense thy gifts abroad to the 'deluded nations, without regarding the hue of their countenance, or the boundaries within which the various tribes are 'confined. Man is thy brother, whatever may be the colour of his skin, or wherever he may make his abode. Send him civilization; send him commerce and the arts; but send him a far better and more enduring treasure, send him the oracles of the divine mind, pour around him the light of truth, that he may see his God and worship him, see his Saviour and love him, see heaven before him, and walk in the way which leads thitherward. The whole celestial region is in motion, looking on thy labours of benevolence, and will shed upon thee its influence and benediction. The earth will do thee justice in due time, and all nations shall call thee blessed. Fear not the dangers that beset thy course; fear not the storm which is gathering and lowering around the world, and which is sure to fall with awful fury; invoke the great helmsman of the universe on board, and he will guide the vessel clear of the dangers, though the face of the waters may be covered with the wreck of some other nations. See the prophetic description of the battle of Armageddon, Rev. 16 chapter, &c.

The principle of charity, however, is not to be estimated solely by the amount of contributions, but by the ability of the people to give. Of this our Saviour furnished his hearers with a remarkable illustration in his observations on the widow's mite, cast into the treasury, which he represented as being more than was given by all the others, who contri-

buted out of their abundance, because she cast in all that she had, even all her life. The principality, when compared with England, is but a poor country, yet the amount of her contributions to different charitable societies is very considerable. It is in large sums, contributed by rich people, that England appears to so great an advantage, for some of her wealthy classes exhibit a noble spirit of benevolence, and do honour to human nature. But the rich inhabitants of Wales have hitherto but very imperfectly understood their duty on this point, whereas the poorer sections of the community have done what they could.

It is difficult to find a criterion by which to judge of the comparative liberality of the English and Welsh nations. The only one on which any reliance can be placed is the Bible Society. That excellent institution is universally advocated in the principality, and there is but one sentiment entertained in reference to it, and that sentiment is altogether in its favour. Many will contribute to its funds who are prepared with some excuse for withholding their charity from almost every other. The contributions of Wales to this Society, from March, 1838, to the same month in the year 1839, amounted to £2,988, exclusive of what was collected in Monmouthshire. The population of London is just double that of the principality, yet the amount of money raised in the metropolis, in the year alluded to, fell far short of the sum which Wales contributed. The population of Yorkshire is greater by 500,000 than that of our country, yet the subscriptions in Wales, for the Bible Society, are much greater in amount than in that large and wealthy county. I am not in possession of sufficient data to form a comparison in reference to other institutions, except I add that the number of benevolent institutions in England is beyond calculation larger than in Wales.

When cases of real distress are known in the principality, a very strong feeling of sympathy is excited, and means are immediately supplied to relieve the sufferers. Innumerable

instances of this might be recorded. The following occurred recently not far from the neighbourhood in which the writer resides. As the Curate of the parish was on his way, on the Sunday morning, to Church, he received information respecting a family in great destitution, every member of which was unwell. When his public duties were over, he went to see this poor family, and found that the melancholy statement which had been made to him was but too true. The house was a wretched hovel, consisting only of one room, the floor of which was nothing better than damp earth. The walls were rude in their construction, and but very slightly plastered; and the furniture consisted only of a few necessary articles. As some measure of protection from cold, it is the fashion of this country to have wainscoted beds, not unlike in shape to the wooden vehicles in which curiosities are conveyed about the country, only that the beds are of less size, and have posts to rest upon instead of wheels. One of the sides is open, on the top of which there is always a cornice, and sometimes a curtain, which is generally a sort of checker-work, and is used, partly to complete the protection from cold, and as an ornament to the dormitory. With these beds the dwelling is divided into two or three apartments. Nearly all the houses of the poor, and even many farm-houses, are without a loft, and the family live in one end, having the other divided into small compartments, in which they repose during the night. In the house which I am at present considering, nothing of a neat appearance was to be seen. The man of the house had been a labourer for many years, and by industry, sobriety, and carefulness, had saved a little money. This he laid out in paying a bonus to the previous tenant of the small farm, which he now held, for resigning in his favour, and the remainder was expended in buying stock. When this was done the family were left without any means to meet a contingency such as had now overtaken them. The hard labour and the privations, which the poor man had to endure, so much affected

his health, that at a time when he was wanted to cultivate his little farm, he was laid aside by indisposition, and confined to his bed. With him, in the same bed, were two of his children, in a fever; and his wife, who had just given birth to an infant child, lay in an adjoining bed, in the lowest state of weakness. Another of the children, suffering like the rest of the family, and fit only for the bed, occupied a stool on the hearth. In this condition the family lay, when the Curate arrived, who did all he could to soothe their sorrows and relieve their wants. On the following morning he sent information to the Rector of the parish, who proceeded immediately to visit them, and administer to their help. At the request of the Curate they were visited also by the medical attendant of the district, and derived much benefit from his professional skill, though he was not bound to attend any patients, except such as were in the receipt of parochial relief. The neighbouring farmers, on being apprized of their lamentable condition, sent them food, and articles of clothing, others contributed a little money, and others sent their horses, ploughs, carts, and servants, to forward the work of tillage; so that in a short time this distressed and destitute family were rescued from the deepest afflictions, and restored to a state of comparative comfort. This instance of generosity is recorded as a specimen of the sympathy and benevolence displayed, on occasions of emergency, by the inhabitants of our country.

The Welsh as a nation may well lay claim to the character of "honest Welshmen." Theft and fraud will ever be practised, to a certain extent, in every country, but in the principality these are comparatively of rare occurrence, and generally confined to the worst portion of society. The very few cases of this kind, which have to be tried at our assizes, attest the innocence of the Welsh population. Hence young men from the principality find no difficulty in procuring respectable situations in England; and a preference is given to them, by many mercantile houses, in the towns in which they

are best known. And if their education were more enlarged, and their training more effectual, they would succeed still better, and realize an independence much more frequently, and in a shorter time, than they usually do.

It will not be denied by any one conversant with the Welsh nation, that they are an industrious people. Industry is necessary in order to obtain a livelihood, for wages are low to the artisan and labourer, and profits are small to those who engage in the higher branches of trade. Closely connected with this virtue is frugality, which equally belongs to the Welsh character. Luxuries, thank heaven, are not needful for human nature, and if they were, the greater number of the Welsh population would be unable to procure them. Nothing is allowed to be wasted or lost by the industrious classes in this country, but every thing is turned to some account.—It is much to be desired, however, that the lower orders would improve in cleanliness, for which there is abundant room. Compared with the Irish, and even the Scotch, our country-people are a good deal in advance, but they must yield to the peasantry of England. The inferiority of the Welsh peasantry appears in the arrangement of their houses, as well as in the approaches to them. The footpaths or roads leading to cottages, are seldom subjected to the office of the scavenger, or repaired when worn into deep pits. The state of the by-roads, except those occasionally used by the higher classes, is so bad as to be almost impassable.

The Welsh nation has been represented as choleric, but the justice of this accusation, if made in reference to modern times, may fairly be questioned. Whilst we admit that there is a native warmth in the Welsh constitution, which too frequently shews itself in the actions of many, we cannot allow the whole nation, nor even the majority of the people, to be characterized as choleric. Cholera means “anger, rage, the humour supposed to produce irascibility.” The most remarkable illustration of the word, that I remember, happened

in the town of Liverpool, in the case of a French merchant, who, on discovering an error committed by one of his clerks, got into so great a passion, that, to prevent self-combustion, he went and plunged his head in water. If ever the Welsh have been very passionate as a nation, I think the number that are so now, is but small. Religion, without extinguishing their fire, has effectually subdued the feelings of the middle and lower classes; and where religious principle is wanting, public opinion and example exert a considerable degree of influence. The melancholy cast of preaching, used by a great number of the ministers of Wales, and the frequent introduction of death, judgment, and eternal damnation, as topics of discussion in the pulpit, have not been without their effect. Seriousness, in numerous instances, has exceeded its proper bounds, and degenerated into gloominess. Some may differ from me, but, from extensive observation, I feel confirmed in the opinion, that the English, to say nothing of other nations, is as deserving of the imputation of being choleric as the Welsh. That we are of too sanguine a temperament is true, as appears from the hastiness with which things of importance are frequently performed. The education of the young is an instance of this. Three or four years of imperfect instruction are considered amply sufficient to make the rising generation excellent scholars; whereas at the expiration of so short a period, a youth only begins to open his eyes on the field of knowledge, and views only at a distance, without ever approaching, those attainments which constitute sound learning. The people will not be persuaded that it requires ten or twelve years of careful training, to subdue the mind and store it with the various elements of useful knowledge. The same impatience shews itself in the short term during which young people are apprenticed to the different trades. Hence their imperfect knowledge of artisanship, which operates most injuriously on the tradesmen, and keeps them in a low position to the end of their life.—

The warmth of the Welsh constitution, partly subdued, but imperfectly directed, leads many of the people to an irregular course of action, prompting them to undertake works of importance, which, when the feeling has subsided, are suffered to proceed at a most unaccountably slow pace. At other times, works are undertaken by a sudden impulse, and finished in an immoderately short time. In my own neighbourhood a house is frequently put together in the space of a few weeks ; and families have been known to occupy premises, on a site which, two months before, was a part of a bare field, to the great injury of their health and danger of their lives. The short work, bestowed on such a building, is not owing to the number of hands employed, but to the rudeness of the construction, and the necessity of having it ready for the occupants at the time they quit their previous dwelling.

But it is worthy of remark that the Welsh population, with all the warmth that has been supposed to belong to them, have not, to any great extent, given reception to views, in religion, which may be considered very fanatical. There is occasionally a great deal of enthusiasm excited, but Wales has not one fifth the number of the sects and parties found in England, some of whom are wedded to opinions and addicted to practices, which we should blush to own. It is to be feared that there are some infidels amongst us, but they are indebted for their infidelity to their connexion with England, that is, they are become infidels either in consequence of having formed an acquaintance with such men, whilst residing in England, or of having read English publications which advocated infidelity. There may be a few insignificant pamphlets, in the Welsh language, of an infidel character, but I have never seen them, and am persuaded that it would be very difficult to find any of them on sale. Of all the fruits of enthusiasm, yea even of fanaticism, it appears to me that Roman Catholicism is one of the most remarkable instances. Here reason is overthrown and credulity assumes the sway over the mind ;

superstition is substituted for the simple worship of Jehovah, and the dictations of fallible and sinful men make void, and assume the place of the Oracles of God. But, as was before stated, not many of the Welsh population are members of the Church of Rome. I do not speak of individuals, for it is credible that a few who speak the Welsh language, in Flintshire, and in two or three other places in South Wales, have allied themselves to that church, but the general feeling of the country, in reference to Popery, is that of unmingled horror. Since Christianity came amongst us, history does not give information of any thing so wild, unfounded, and truly ridiculous, as the theory of the unknown tongues, advocated by Irving and his associates, having been embraced by any of our nation. In the present day we have nothing of the kind. We have heard of but one individual, belonging to Wales, that was ever deluded by the fooleries of Joanna Southcote. There are some fanatical sects in England, whose designations are not known in our country; and if their sentiments and practices were attempted to be propagated here they would meet with no encouragement. Many years ago, the writer witnessed a scene at a meeting-house, in a town not many miles from Leeds, which, for its fanatical character, exceeds every thing that he has ever known in his native country. In passing the chapel, his ears were assailed with so much noise, that he was induced to go in and see what the people were doing. Having entered his attention was drawn to a spot, opposite the pulpit, made in a circular form, which would accommodate fifty or sixty people. In that place he saw about twenty human beings, male and female, on their knees, and in the centre a female, with two men, one on each side of her, all in the attitude of prayer. Occasionally the two men would engage, one after the other, in a kind of ejaculatory petitions, such as, 'Save her;' 'drive him (the Devil) out,' and that close to the poor woman's ear. The words were repeated, with a loud, sharp voice, by the persons

composing the circle. At length the candidate was considered as released from bondage, and from the dominion of Satan, on which account great rejoicing took place. This outrageous affair was called a process of conversion! But no such proceeding has ever disgraced the principality. It seems to me that the Welsh are not to be compared with the English, either for great excellence or for great absurdity. We never had a Newton, a Bacon, or a Locke in philosophy; and though we have had some very superior poets, we cannot boast of a Shakspeare, a Milton or a Young; neither have we had a tenth of the absurd sects which good-natured England has brought forth and fondled in her lap.

The only practice of a fanatical character, in the principality, with which I am acquainted, is a turbulent manner of praising the Almighty, consisting of loud shouting, clapping of hands, and *sometimes* of jumping. This practice has been encouraged, I believe, by all the religious communities of Wales, to a certain extent; but it is getting very much into disrepute in the present day, and very few are now bold enough to defend it. The practice prevails among the less cultivated portion of the peasantry, whose feelings are strongly acted upon by addresses, on the most momentous subjects, from the pulpit. This sort of proceeding is called by some a revival in religion, but I have not been able to discover in what way it benefits the cause. In my opinion, most of these turbulent revivals have done much injury to religion. That revival is mostly to be desired, which begins in knowledge of God, which is carried on in a deep and serious feeling, and which *ends in holiness of life and conversation*. A revival of this kind took place, at one time, in the Parish Church of Llangeitho, whilst the minister and people were engaged in offering up the petitions contained in the litany. It commenced with the words, "By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming

of the Holy Ghost." The reading of the litany produced a similar effect at St. Dogmell's, in Pembrokeshire, whilst the late Rev. William Jones, the vicar of the parish, was engaged in performing the service. It commenced with an unusual solemnity and general sobbing through the whole congregation; and he ascribed it to the outpouring of the Spirit, in answer to the prayers that were, at the time, offered up.

But the extraordinary mode of praising God, which I have considered it my duty to censure, is not confined to Wales. It has been witnessed frequently among the English Methodists, and amongst various denominations in America. Nor is it peculiar to Christians, for some Mahometans have adopted a similar mode of conducting public worship. A celebrated painter has drawn the scene, at a meeting-house full of religious jumpers, with a Turk half-way through one of the gallery windows, enjoying the sight, and evincing his pleasure by grinning in a most picturesque and animated manner. This statement was made, about twelve years ago, by Sir D. K. Sandford, in his class in the University of Glasgow.

The insurrectionary proceedings of some misguided men called chartists, which took place at Llanidloes in the spring of 1839, and at Newport, Monmouthshire, in the ensuing November, cannot with any show of reason, be charged against the Welsh character. The hydra-headed monster called chartism, is not an offspring of Wales. It was England that gave it birth. There it was nursed and brought to maturity. In its sojourn it came to the hills of Monmouthshire, travelled onwards to Llanidloes, in Montgomeryshire, and then visited Merthyr, the Gehenna of Wales, where black beings dwell, amidst fire and smoke, who dive into deep caverns, where opportunities are afforded them to concoct their treasonable designs against the inhabitants of this upper world. The whole of Wales must not be charged with the disloyalty, and revolutionary intentions, of a few mixed and discontented workmen, led on by a Vincent and a Frost, whose names de-

signate them as Englishmen. The great mass of the Welsh people, since the days of Owen Glyndwr, have been quiet, though they have had to endure much oppression, and to procure their subsistence by hard labour.

THE natives of Wales have a strong feeling of nationality. Tracing their descent from the remotest antiquity, and conscious of their divine right to the country as first heirs of the soil, a feeling of exultation pervades the whole mass. To exist after so many and persevering attempts at their extinction, and to retain the vernacular use of their primitive, nervous, and enchanting language, after so many revolutions in their civil and religious circumstances, are facts in which they will ever glory; and no good reason appears why our English neighbours should deny us the consolation of these facts, or laugh at us, with so much sarcastic malevolence, when the matter is discussed in their society. It must, however, be confessed that many of our countrymen set too high a value upon these things, and provoke the ridicule and envy of their English neighbours by too frequent a reference to them. It is truly amusing to hear some of our rustic wise ones, who have dived a little into antiquities, talk of what the ancient Britons have been, the magnificent figure they have cut in the world, and the mighty achievements in war for which they have been celebrated; forgetting altogether our present insignificant position among the nations of the globe, and inducing those who will not take the trouble to inquire into the merits of our claims, to remind us of a certain Emperor in Africa, who dines on a few fruit, under one of the trees of the forest, after which he commands his herald to proclaim, with the sound of trumpet, that all the kings of the earth may take their dinner!

His national attachment accompanies a Welshman whithersoever he goes; and if there be any truth, in the description given of his feelings, in the poems entitled 'The longings of a Welshman for his country in a foreign land,' their intensity

is very melancholy and distressing. This feeling seems almost peculiar to the Welsh, for the inhabitants of none of the other parts of Great Britain appear to have so great an affection for the land of their fathers. A Scotchman leaves his country, and if he can help it will not return; but a Welshman pants for an opportunity to return, and spend the evening of his life among his native hills. The few natives of the principality, who are settled in different parts of Yorkshire, have manifested the greatest solicitude for the welfare of Wales, by repeatedly petitioning the legislature for the redress of those grievances under which they have considered their countrymen to labour. The Welsh in London have particularly distinguished themselves by their zeal in behalf of the land which gave them birth. It was in the Metropolis that Mr. Owen Jones, (*Myvyr*,) resided, a man who stands foremost in the list of modern revivers of Welsh literature, and who laboured with great assiduity, for a long series of years, in collecting valuable manuscripts, and in publishing a most comprehensive repository of antiquarian lore. He was the founder of the *Gwyneddigion Society*, which has, for a great number of years, been watching over the literary interest of Wales, and doing as much good to the inhabitants as lay within its power. In conjunction with Owen *Myvyr* laboured the indefatigable Dr. W. O. Pughe, who spent more than twenty years in making himself complete master of the Welsh language, and in compiling his very valuable Dictionary. These men devoted their time, their talents, and their money, for the benefit of their countrymen, without any prospect of remuneration. Another gentleman, resident in London, (Mr. Thomas Edwards,) who is well versed in Welsh literature, and a man of very acute penetration, has compiled a Dictionary, as a counterpart to that of Dr. Johnson, in which he has endeavoured to give corresponding words, in Welsh, to all, even the technical terms, in that work. The author has had to coin, or rather to compound words, from roots already existing, for

the purpose of achieving his design. Judging by the specimen which has appeared, he has executed his work in a very able manner, and it is much to be regretted that he has not obtained sufficient encouragement to proceed with the publication of it. By a new arrangement of the work, with a more economical plan, and a little zeal excited in its behalf, the object might still be accomplished. As long as the Welsh language is used, it is only by means of such a Dictionary that science can ever become general in Wales. The people cannot and will not acquire useful knowledge, through the medium of the hard and learned words which English writers use in their treatises. Technical terms from Welsh roots, combined according to the genius of the language, assist not only the memory but the understanding. And if we had scientific works, written with as much plainness as possible, and taught in schools to the rising generation, we should soon have an intelligent population in this country. If something of this kind be not done, the sooner the Welsh language is allowed to expire the better. But as it exists, in common use, it is nothing but fair that the people should be supplied with the means of moral and intellectual improvement in that language, that their ignorance be no longer an obstacle in the way of their advancement in the paths of wealth and honour.

THE LITERARY character of our nation claims a place in this Essay. Before that subject is discussed, however, it is proper to notice, in a prominent manner, the peculiar means which have acted, with so much power, to revive the literature of the principality, in the present age, I mean

THE EISTEDDVODAU.

Originally the Eisteddvod was designated a Gorsedd, probably because from a *gorsedd*, which means a throne or supreme seat, degrees in bardism were conferred. It was a triennial assembly of the bards, to preserve bardism in its purity, to contest for the pre-eminence in the art of poetry,

and receive new disciples into the order. The places at which it was anciently held were, Aberffraw, formerly the royal seat of the Princes of North Wales; Dinefawr, in Carmarthenshire, the royal seat of the Princes of South Wales; and Mathrafel, the royal palace of the Princes of Powys. In the reigns of Henry VIII. and Queen Elizabeth, Eisteddvodau were held in Caerwys in Flintshire, being chosen for this purpose, in compliance with the ancient custom of the Welsh, because it had been the princely residence of Llewelyn the last. These congresses were revived in the year 1819. The gentleman who took the lead in the work was the late patriotic and eminent Clergyman, the Rev. John Jenkins, Vicar of Kerry, in Montgomeryshire, the native place of whom was Cilbronau, near Cardigan. During the last twenty-one years, more than a dozen Eisteddfodau, of a splendid character, have been held, besides a great number on a smaller scale, which gave encouragement to the talents of persons in particular localities. The design is the preservation of ancient British literature, poetical, historical, antiquarian, sacred, and moral; the encouragement of the rising genius of the natives of Wales, in the departments of poetry, history, and general literature; also the cultivation of *pennillion* singing, and, in an especial manner, the encouraging of performers on the harp. Proclamation is made, a year and a day before the Eisteddvod is held, by one or more chaired Bards, and subjects are given out for competition. In the mean time qualified persons are appointed to decide on the merits of the compositions sent for adjudication, and to determine who are the ablest singers, and players on the harp. The Eisteddvodau are patronised by the nobility and gentry, who contribute their money to defray the expences incurred, and to reward the successful candidates with medals and premiums. These meetings appear to be the only relics of the Olympics of ancient Greece that exist in the present age. Those held at Denbigh in 1828, and at Beaumaris in 1832, were probably

the most magnificent festivals that ever took place in the principality. His Royal Highness the Duke of Sussex being at the former, her Majesty, then Princess Victoria, and her August Mother being present at the latter. It is time that these national congresses should give greater encouragement to the sciences, keeping in view their application to the business of life. In regard to the department of poetry, may I be allowed to recommend that the highest prizes be awarded to compositions in a *free metre*, rather than to those constructed in the shackles of the *Cynghanedd*?

Considerable activity exists, among our population, in the department of literature. The press sends forth information of various kinds, in great abundance. Our Antiquarian Researches are being published, in a new form. Some things are about to be made public, that have never appeared before. A good deal of discernment however is requisite in separating the authentic records of the bards, the real chroniclers of Wales, from the fabulous inventions of the monks. Some go to extremes by rejecting too much, for by so doing they undermine the validity of evidence, whilst others err on the contrary side, by giving credence to the wild fables that were invented in the middle ages. A very intelligent and able man, the Rev. Thomas Price of Crygrywel, has commenced a 'History of Wales,' in the language of the principality. He endeavours to sift with care our real history, and to distinguish it from the unfounded tales with which it has been mixed up. When completed this work will be a production of considerable value. The only fault which is found with it is a want of simplicity in the style, a fault of no trifling character in a work of that nature; still it will be a standard production, to which we can refer with confidence.

The labours of the late lamented Professor Rees, of St. David's College, and those of some others who preceded him, have done much towards clearing away the rubbish which had, in a great measure, concealed the real annals of the Welsh

nation, and induced strangers to think that we possessed no authentic data for constructing a history which would be entitled to credibility. But a brighter period, in regard to this matter, now dawns upon us, and we may hope, that, ere long, as general a unanimity of opinion, on the subject, will prevail as can reasonably be expected. This department of literature has suffered great loss by the premature death of the said Professor, who was possessed of very extensive acquaintance with the antiquities of our country and nation, who had sufficient candour and integrity to reject every unfounded fable, however much it might flatter our national vanity, and whose patriotism was a guarantee that every fact, honourable to his native country, would be faithfully recorded, regardless of the censure and incredulity of critics belonging to other nations. But alas! this most amiable man has been cut off in the prime of life; 'he hath given up the ghost, his sun hath gone down while it was yet day.'

The Bards of the present age are as numerous, and possessed of as much poetic genius, as those of any former period. Indeed the writer is inclined to think that the present is the golden age of Welsh literature in all its departments. The field of improvement is, certainly, very extensive, and it is to be hoped that *progression* will be the principle which will continue to actuate the nation. The favourite metres, in which the bards of Wales delight to sing, are exceedingly rigorous and peculiar, but the nature of the language is such that a poet of genius does not experience all the difficulty which some might imagine, in composing his poems in these metres. To assist a stranger in forming an idea of the most peculiar of them, I shall lay before him several imitations of an *Englyn*, the first of which was composed by the learned and venerable Archdeacon Pryse. They will illustrate the principle of the twenty-four metres, which were, for a long period, considered the test by which to distinguish genuine poetry from that which was spurious.

ENGILNICUS, SEU RYTHMUS, BRI-
TANNICO MORE CONCATENATUS:

ENGLISH IMITATIONS.—ON THE
RAINBOW.

Vellem à carne vili, —qua premor
Cum primis dissolvi;
Cupio à te capi
Salvator, amator mi.

Love benign thy sign has sent—we
hail it,
How wholly resplendent!
Attend! in grace transcendent,
God we know his bow has bent.

PRYSE.

T. AB IOLO.

Sopor Mariam cepit;—in lectum
A luctu recessit:
Ast tuba hanc excitabit,
Ut Maria salva sit.

Yes! I heard but yesterday,
In a loud and solemn lay,
Thrice a great and hideous groan;
O, the doleful, mournful moan!

DAVIS, *Castle Hywel*.

DAVIS, *Castle Hywel*.

It will be perceived that alliteration of consonants, at certain distances from each other, is one of the rules of this metre. The distance is fixed by laws, and those laws may not be transgressed. Then the vowels are varied in a peculiar manner, and the syllables are required to be of a fixed number. An essential part of the metre, likewise, is rhyme; so that the whole stanza jingles, and echoes, and rhymes, in a way not found in any other language. I confess that, for a long time, I entertained a strong prejudice against Welsh poetry; but having read nearly all the best productions in the language, and many of the inferior ones, I feel much more reconciled to it, and candidly own that there is a much greater quantity of genuine poetry composed in the peculiar metres than I ever expected to find. At the first revived modern Eisteddfod, which was held at Carmarthen in 1819, the bards were released from the shackles of the old rules, and now compositions are allowed to be made, in the heroic or any other free metre which a man may choose to use. If all the scattered pieces of good Welsh poetry were collected and published, they would form several volumes. Such a work is a desideratum in furtherance of Welsh literature.

The poets of the present age, belonging to Wales, are numerous, and the productions of many of them display the genuine inspirations of the Muse. I shall mention the names

of a few, more at random, in point of arrangement, than in regard to poetical merit. Several must be recorded, who have, within the last twenty years, departed from this scene of existence.

The late Dr. W. O. Pughe was a poet of some eminence; but though he composed in so unshakled a metre as blank verse, yet his poetry, like all his other Welsh writings, is very obscure. His translation of 'Paradise Lost' is a masterly performance; only few, however, can enter into its merits and discover its beauties. He translated, in like manner, the 'Palestina' of Bishop Heber. He was an amiable gentleman, of simple and unassuming manners; and justice requires that I should state, that his labours as Lexicographer, Grammarian, and Poet, have been productive of great effect, of a beneficial character, upon the literature of Wales.

Mr. Edward Williams of Glamorganshire, (Iolo Morganwg,) was, by occupation a stone mason, and a purely self taught scholar. He obtained considerable celebrity in that part of Wales, because very few, during his career, were competitors with him for a place in the temple of fame. It is said that he was a profound antiquarian. His poem designated 'Gorymbil Heddwch'—Entreaty for Peace, is highly commended. He published two small volumes of lyric and pastoral poems, in the year 1794, in English, which contain very valuable notices of the laws, maxims, and theology of ancient bardism. Some years ago, I remember seeing a Hymn book, either wholly or in part, composed by him. They were of a moral kind, and adapted for singing in Arian and Unitarian congregations.

The Rev. John Blackwell, B.A., Rector of Manerdivy, Pembrokeshire, the news of whose death has just reached me, was an author of high poetical merit. He was a native of Mold in Flintshire. It is much to the credit of Mr. Blackwell, that he obtained the patronage of the Clergy and others, in his native neighbourhood, solely on account of his

talents, which were of a high order. He entered Jesus College, Oxford, in 1824, and was ordained Curate of Holywell in 1828, which post he continued to occupy till the spring of 1833. The most useful part of his life as a Christian Minister was spent at this place. The Church, which was well attended before, became crowded under his ministry, and even when the attraction of novelty had ceased, a large congregation continued to attend. In the delivery of his sermons Mr. Blackwell was in the habit of using his manuscripts, but not to confine himself to what he had written; this was especially the case during his ministry in South Wales. He greatly excelled as a composer of sermons, but did not possess equal talent in delivery. His voice, when used in its ordinary key was clear, though rather harsh; when he was a little animated, it failed, and became a suppressed squeak. To avoid this he frequently modulated it into a tone, and continued it so to the end of the sermon. Of four discourses, which the writer heard from him, three possessed no particular excellence, but one of them was most beautifully composed and tolerably well delivered; and, what is much better, it was admirably calculated to benefit the hearers. The text was Gen. xix. 14:—‘But he seemed as one that mocked unto his sons-in-law.’ This sermon would read well in print; and, no doubt, he has left behind him many others that might be joined with it, so as to form a volume, which would be an important acquisition to Welsh literature. Sometime before Mr. Blackwell left Holywell, he announced, in an advertisement, his intention of publishing a volume of Welsh sermons; if his manuscripts were entrusted to some friend, who would undertake to select as many as are fit for the press, prefixing to them a short memoir of the author, and adding all his poetical pieces, as well as some of his prose compositions which have already appeared in print, a monument, as imperishable as the Welsh language itself, would be constructed in memory of this excellent man.

But Mr. Blackwell is to be noticed here, particularly, as a poet. The productions of his Muse were, in several instances, rewarded with medals or premiums, by different societies. His stanzas, to suit the truly national air, *Ar hyd y nos*, are exquisite pieces. His translation of Pope's Messiah is very well executed. The premium offered for the best translation, was divided between him and the Bard of Nantglyn, which Mr. Blackwell considered a higher honour than to have had a medal awarded to him, without such a competitor. But his masterpiece, and what will inevitably transmit his name to posterity, is his 'Elegy on the death of Bishop Heber,' to which was adjudged the prize at the Denbigh Eisteddvdod in 1828. This Elegy we consider the finest composition in our language, and we are not acquainted with anything, of the kind, possessed by other nations, which equals, certainly nothing that surpasses it.

Mr. Blackwell was a very sociable man and fond of conversation. When he happened to be in company, he was generally the life of it, being possessed of much humour, and a fund of anecdotes. But he never went beyond the bounds of propriety, nor would he tolerate in others, anything which tended to injure sound morals. A man of unchaste habits, the father of several motherless daughters, was, at one time, in the same company with the poet; and some severe observations being made on the vices to which the former was addicted, he, as an apology for his conduct said, that, 'As the Creator had implanted certain propensities in our nature, it could not be criminal to indulge them.' But Mr. Blackwell effectually silenced him by simply asking, 'Do you teach such sentiments to your daughters?'

"In the year 1832 he was presented to the Rectory of Manerdivy, by Lord Brougham, then Lord High Chancellor of England. The living was given to him unsolicited. His Lordship, ever ready to patronize men distinguished for their talents, having heard of Mr. Blackwell's fame as a Welsh

Scholar, and also of his being an able, eloquent, and powerful preacher, was delighted in having it in his power to confer this benefice upon him. On receiving the presentation, Mr. Blackwell wrote a letter of thanks, with which his Lordship was so pleased that he used frequently to speak of it, among his friends, with much delight. Few could excel Mr. Blackwell as a letter writer; and it was no wonder that shortly after writing to Lord Brougham, his Lordship fixed upon him, and afterwards engaged him to undertake the editorship of the *Cylchgrawn*, a publication on the plan of the Penny Magazine, published by the Society for Diffusing Useful Knowledge. The *Cylchgrawn* was conducted with great ability, and it will remain a lasting monument of Mr. Blackwell's great command of the Welsh language. His translations from the English are perfect models worthy of being imitated. They contain the purest Welsh; and in them is not lost the spirit and vigour of the originals. In no modern publication is to be found language superior as to elegance of style, or purity of diction.* There is, it must be confessed, about his manner of writing, a kind of bewitchery that captivates the reader. Having formed a clear and correct idea himself, Mr. Blackwell could convey the same to others in words the most simple and appropriate, that could be found. His sentences flowing like a strong majestic stream, carry the reader along with delightful pleasure. Mr. Blackwell was afflicted with long illness, first occasioned by too close an application to the *Cylchgrawn*, which, in addition to his paro-

* This paragraph came from the pen of the Rev. John Jones, Christ Church, Oxford. But will the writer of this Essay be excused if he appropriate to himself some portion of the commendation bestowed upon the Editor of the *Cylchgrawn*, for he prepared a great number of the articles which appeared on the pages of that periodical? He has, likewise, been a contributor to five or six other publications; and if all his papers were collected together they would form an octavo volume. His remuneration for his labours was, generally, a demand for more contributions, postage paid; occasionally very high praise, and more than once, a good share of abuse. Such is poor human nature!

chial duties, gave him no time for recreation. Under his heavy afflictions, however, he expressed perfect submission to the will of Heaven ; and evinced throughout great Christian resignation."

Mr. John Howell of Llandovery, (Ioan ab Hywel) was a poet of some eminence. He edited a volume of poems, entitled, 'The Flowers of Dyved.'

Mr. Robert Davies, Nantglyn near Denbigh, held a high place, for a long period, among the poets of the principality. He was the author of a plain and useful Grammar of our language. To him was awarded the bardic chair of Powys, at the Wrexham Eisteddvod, in 1820, for the best 'Awdl' on the 'Death of his Majesty King George the Third.' He triumphed over many competitors, though the composition, which I have just read over, does not exhibit any extraordinary poetical merit, except in so far as the honour of the *Cynghanedd* is well maintained. There is a happy line in this poem, which is frequently quoted in Bible meetings in Wales, which I have seen also given as the subject of a theme at St. David's College. It expresses the desire of George the Third that every man should have a copy of the holy Scriptures :

'Beibl i bawb o bobl y byd.'

Among the poets who have lately died, I may be allowed to mention a young man, whose productions are among the finest in our language,—I mean Thomas Lloyd Jones, known by the bardic name of Gwenffrwd. He was born in Holywell. His education was not of a liberal kind, for he never received instruction either in Greek or Latin ; but the deficiency of his education was made up by the excellency of his genius. He was brought up to the law. At a very early age, he began to exercise his talents by translating some of the finest things he met with in English authors. Very soon he dived into poetry, and his Muse took fire. In his leisure hours, he formed a small selection from different works in the Welsh language, and composed several original

pieces, all in free but various metres. He also translated some very excellent poems from the English language, among which were 'The Deserted Village,' 'Thomson's Hymn on the Seasons,' 'Gray's Elegy,' &c., and having laid them before a friend, he was desired to arrange and publish them. This he did in the year 1831, under the title of 'The Beauties of Welsh Poetry.' His preface to that publication is quite a specimen of prose writing; the only fault of any moment, with which it can be charged, is brevity. At several of our Eisteddvodau, premiums were awarded to him, his compositions being judged the best, on the different subjects proposed for competition. Not being able to find employment suitable to his disposition in this country, he went to Liverpool, where he staid a few months, but the occupation assigned him not being congenial with his taste, he determined to cross the Atlantic, in quest of one more agreeable to his mind. On his passage, he composed a beautiful Ode on the Sea, of which a very able judge, himself a poet, said that, in his opinion, it is the best production in the Welsh language. Ultimately this young man settled in Mobile, a country washed by the majestic waters of the Mississippi, and there he died in 1834, in the twenty-fourth year of his age.

STANZAS PROPOSED FOR HIS TOMB-STONE.

"Bardd mawr dan bridd yma orwedd,—daw
 Naw Duwies Cynghanedd,
 Er ei vwyn gwnant ar ei vedd
 Gân alar yn gynnilwedd."

"Gwel veddrod mawrglod Vardd mwyn,—awen fraeth,
 Gwen-frwd, O mor addwyn
 Ei lais oedd,—ond yn lle swyn
 Pereiddgerdd,—y mae prudd-gwyn."

Mr. David Thomas of Waenvawr, near Carnarvon, (D. Ddu Eryri,) was a superior poet and antiquarian. The appearance of this author was very prepossessing, his countenance indicating, in a remarkable manner, much benevolence of heart. He has left behind him many pieces of real merit.

One of his best is on 'Gardening.' Even the Carols, composed by this poet, are good, a commendation which does not always belong to such compositions. Mr. Thomas was the editor of an edition of the Poetical Works of the Anglesey Bards, which is called 'Diddanwch Teuluaidd,' that is, Family Amusement.

Mr. Rhys Jones, Blaenau, near Dolgelley, was a good poet. He published, before his decease, a small volume of his poetical works.

The Rev. D. Davies, Castle Hywel, Cardiganshire, was a man of considerable learning and poetical merits. He kept a classical school or academy, for the instruction of the better class of society. In poetry he preferred clear and simple compositions, to an unintelligible jargon, however correct it might be in point of versification. His translation of 'Gray's Elegy,' is very plain and beautiful; and, though swelled out to nearly double the size of the original, yet it has so much merit, that, as long as the Welsh language endures, it will remain a monument of Mr. Davies's talents. He bequeathed to his countrymen a small volume, containing some original compositions, of various degrees of merit, but the greater number of the pieces are translations. Though our poet was not of orthodox sentiments, yet it appears he was no admirer of Dr. Priestley, as the following Epitaph attests:

" Here lie at rest,
In oaken chest,
Together pack'd most nicely,
The bones and brains,
Flesh, blood, and veins,
And soul of Doctor Priestley."

The Rev. Thomas Jones of Denbigh, was a man of some poetical talents, and of extensive information. His poetical productions are not numerous. He composed one of the four poems, on the 'Death of his Majesty George the Third,' which was sent to the Eisteddvod at Wrexham, in 1820, but

he died a short time before that congress was held. His poem has been inserted among the other productions which were received on the occasion. It was in prose that Mr. Jones excelled as a writer. He supplied his native country with excellent translations of Fox's Book of Martyrs, and Gurnall's Christian in full Armour. He also compiled a very useful English and Welsh Dictionary, but it is too confined a plan to answer all the purposes required by the present state of knowledge in the principality. He prepared a short memoir of the Rev. Thomas Charles of Bala, and appended an elegy on his death, which is more remarkable for its faithful representation of the character and labours of his friend, than for poetical merit.

Of Mr. Thomas Jones, who assumed the bardic name of *Bardd Cloy*, I know but little, except that he was considered an eminent poet, and, at his death, was lamented by the bards of Wales.

Mr. Thomas Williams, who assumed the name of (Gwilym Morganwg,) was born in the parish of Llanthetty, Brecknockshire; but when he grew up and discovered that his native county was not celebrated for men of eminent poetic genius, he renounced it and adopted Glamorganshire, hence his bardic designation. His parents were poor, and could afford to give but very imperfect education to their son. He was obliged to work in a mine which his father had taken, even when he had only just completed his seventh year! Whilst thus employed under ground he forgot all he had learnt in school except the alphabet. About twelve years of age his poetic genius began to exhibit itself, and he acquired in the course of his life, some eminence as a poet. He is called by Mr. Taliesin Williams the Welsh Burns, his songs bearing considerable resemblance to those of the Scotch poet. He was a man of considerable genius; and by persevering study he became a proficient in many of the sciences. He excelled as a *dadginiad*, his performances in that capacity

having obtained for him some distinction. On several occasions he received premiums as the second best author of poetical compositions, and more than once he came in for the highest rewards. He died in the year 1835.

"Mor syn yw Telyn Glan Tav—wylovus!

Gwyl Evan droe'n auav!

Awen werdd, na cherdd, ni chav!

Marw y gwr mawr rhagoraf!"—CAWRDAY.

Mr. David Richards of Dolgellau, (*Davydd Ionawr*,) was one of the greatest contributors that Wales ever produced, to the poetical department of its literature. This is the man of Wales who may dispute the palm with some of the first geniuses of Europe. If he must yield, in point of invention and general magnificence, to the most celebrated of them, he claims superiority in regard to the *truth* of his matter, the purity of his sentiments, and the hallowed effects of his work. The very genius of ancient British Bardism repudiates such fabulous inventions as are contained in the Iliad, the Æneid, and the Paradise Lost. The motto of Welsh poetry is '*Truth against the world*.' It has been transmitted to us from the remotest antiquity, and is still enforced in the principality, when bardic degrees are conferred. This is the guiding principle, by which the poetry of the *Cymry* is to be judged. It does not reject ornament, but fiction; for Welsh poetry abounds in embellishments of all description. Even allegories and hyperboles are not forbidden, and incidents may be imagined. But the groundwork must be true, and the superstructure conformable to nature. A different account of poetry in general, is given, in a first rate article on Milton's 'Treatise on Christian Doctrine' &c., which appeared in the Edinburgh Review for August 1825. The theology of Milton is soon laid aside, and the writer takes occasion to discuss the *poetry* of the immortal bard. In one part of the article, the Reviewer says: "Perhaps no person can be a poet, or can even enjoy poetry, without a certain unsoundness of mind, if

anything which gives so much pleasure ought to be called unsoundness. By poetry we mean, not of course all writing in verse, nor even good writing in verse. Our definition excludes many metrical compositions, which, on other grounds, deserve the highest praise. By poetry we mean, the art of employing words in such a manner as to produce an illusion on the imagination, the art of doing by means of words, what the painter does by means of colours. Thus the greatest of poets has described it, in lines universally admired for the vigour and felicity of their diction, and still more valuable on account of the just notion which they convey of the art in which he excelled:

“The poet’s eye, in a fine frenzy rolling
Doth glance from heaven to earth, from earth to heaven;
And as imagination bodies forth
The forms of things unknown, the poet’s pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.”

“These are the fruits of the ‘fine frenzy’ which he ascribes to the poet,—a *fine* frenzy doubtless, but still a *frenzy*. Truth indeed is essential to poetry; but it is the truth of madness. The reasonings are just but the premises are false. After the first suppositions have been made, every thing ought to be consistent; but those first suppositions require a degree of credulity which almost amounts to a partial and temporary derangement of the intellect.”

This is not a correct description of the poetry of Wales, in general, nor of Davydd Ionawr’s poetry, in particular. The laws of bardism will allow the poet to ascend to the highest heaven, or descend to the deepest shades of hell; he may take the wings of the morning and fly to the uttermost part of the sea; he may visit worlds in distant parts of the vast creation of God, and sing of doings there; he may explore the wonders of nature as displayed on our globe; he may cull its finest flowers, or select its greatest beauties and sublimest scenes, but he must tell the TRUTH.

Davydd Ionawr has left us three poems of considerable length. One on 'The Trinity;' another on 'Joseph the Governor of Egypt;' and the third, which possesses extraordinary poetical merits, is on 'The Deluge.' There are also several other compositions of his, to be found among his works, but they are not of great length. The greatest production of our author is that on the Trinity. This he calls an 'Heroic poem,' the subject of which is the Trinity in action. The work which the Deity performs is the redemption of man, and the restoration of the world. The author carries on his story to its consummation, by selecting the choicest incidents recorded in the holy Scriptures, and giving them a poetical dress. He abounds in episodes, but they contribute to the main design of the poem. His descriptions are very well executed; many of them are splendid; and he has frequent instances of what Homer is so much celebrated for, that is, the sound of his words agreeing with the sense. Do we find, in Homer, such lines as the following, which have elicited so much applause?

'Βῆ δ' ἄκίων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.'

'Silent he wander'd by the sounding main.'

And

'Τόξ' ὤμοισιν ἔχων ἀμφηρεφία τε φάρετριν.'

'Bent was his bow, the Grecian hearts to wound,
Fierce as he mov'd, his silver shafts resound.'—POPE.

Also :

'Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.'

'—— Clang'd the cord
Dread sounding, bounding on the silver bow.'—COWPER.

Let the reader carefully examine the following examples, from the Welsh poet, and I am persuaded he will discover a similar agreement of the sound with the sense. In describing the state of the sea when the deluge came on the world, he says :

'A'r mor yn adruaw,
A mawr drwt yn y mor draw.'

How beautifully do the following lines sound, which describe the sea and wind when Jesus had commanded them to be still !

'Gwastad yw'r mor mewn gosteg
Pob awel sydd dawl deg.'

At the last day, when the mountains leap, he says,

'Dan flamio, dan ruo 'r â
Yr Andes i vôr India.'

How well the sound agrees with the sense in the following couplet. One might fancy he heard the stone whirling past him from the sling of David !

'Yn chwern yr ae dan chwyrru
Yn bellen i'w dalcen du.'

The compositions of this poet abound in pithy couplets which are full of wisdom, well calculated to improve the heart, and direct the conduct of his readers. There are in *Cywydd y Drindod* some close imitations of Milton, and many things of which Milton himself would have been proud. In point of length the great poems of these two authors are nearly the same; the *Paradise Lost* being 10,565 lines, and the *Cywydd y Drindod*, in ten parts, is 11,005 lines. But the latter poem differs materially from the former. The space of time embraced by the *Paradise Lost* is not long, except that it relates events which were to come, whereas *Cywydd y Drindod* conducts us along, historically, and sings of the doings of providence from the beginning of the creation to the consummation of all things. This makes the poem to resemble, in an important point of view, 'The Course of Time,' by Pollok.

This fine poem of our author would have produced greater effect, and afforded much more rational pleasure, by relieving the reader from the monotony of his lines, if he had varied his metre, which he might have done, to a certain extent, without transgressing the laws of Welsh bardism; but if he had transgressed them, posterity, who *will* be emancipated from the tyranny of the *Cynghanedd*, would have justified him. The

speeches of his personages might have been in the heroic, or some other free metre, and many of his descriptions would have sounded well in the 'long and soft' metre, (*hir a thodduid* .) But, with the exception of a few stanzas, the whole is composed in a measure called *Cywydd deuair hirion*, which, it must be confessed, is full of magic power, and is the simplest and sweetest of the twenty four close metres. Its principal qualities are, that every line consist of seven syllables, the last word of each couplet rhyming; but if one of the rhyming words be of two or more syllables, the other must be a monosyllable.

Another imperfection in the poem is the too frequent use of epithets. They are not devoid of meaning, but are frequently unnatural, and brought into the lines, more to fill up the proper quantity of syllables and to alliterate, than to improve the sense and heighten the colouring of the descriptions.

Labouring as the *Cywydd* does, under the disadvantages which I have pointed out, and being marked with some imperfections, still it will ever be appreciated, and that the more in proportion as the world improves in piety and virtue. It is nearly as simple as prose, and requires but little labour to be understood, by all classes of society. Strangers may form an idea of its great merits, when the Rev. Daniel Evans B.D, one of our best living poets, could write of it in the following terms: "*Cywydd y Drindod* is a masterly performance, of equal merit with *The Paradise Lost*. The spirit which it breathes, is truly religious, and the poetry of it is beautiful beyond comparison. I have perused it, I think, *fifty times*, and the more frequently I do so the more am I pleased and gratified. I wish the poem were in every family, as it is so truly orthodox and edifying."

The author was a poor man, but had, from his youth, conceived a design of composing a poem that would tend to give glory to God, and check the licentiousness of his time. He laboured diligently at his work, for several years, under many disadvantages and discouragements. He was cheered on in

his undertaking by the venerable Patriarch of Wales, the Rev. Thomas Jones of Creaton, who subscribed for twenty copies; and the expence of publication was borne by another gentleman of the name of Thomas Jones. The first edition appeared in 1793, which was printed at Wrexham, but a great number of copies remained unsold, and were consigned to the flames. Nevertheless, a second edition came out of a Carmarthen press, since the death of the venerated author, which event took place on the 11th May, 1827.

The living poets of Wales deserve to be recorded next. I shall mention those with whose productions I happen to be most conversant.

The Rev. Walter Davies, M.A., Rector of Llanrhaiadr yn Mochnant, whose bardic designation is Gwallter Mechain, is now venerable in years, and venerated for his talents and his usefulness. He is an eminent antiquarian, poet, and critic, and has done more than any man now living, to purify our poetical literature, and save us from having worthless compositions inflicted upon us. Mr. Davies obtained the bardic chair of Dyfed, at the Carmarthen Eisteddfod, held in 1819; the subject of his poem was, 'The Victories of Sir Thomas Picton.' He is also the author of an excellent Essay on 'Liberty.'

Mr. Robert Williams of Bettws, in Carnarvonshire, (R. ab Gwilym Ddu,) is a masterly composer of *Englynion*, which are distinguished for their smoothness, point, and elegance. The following Englyn, by him, on Hell, is remarkable for its power, and the terrible truth which it unfolds :

"Fwrn eirias, wynias, annuw,—hyll beiriant,
Lle bwrir pob didduw;
Llyn diwaelod, llawn diluw,
Dyna le tost, dan lid Duw."

Mr. David Owen, (Dewi Wyn o Eivion,) claims a place amongst the first class of poets in the principality. He is possessed of uncommon poetic powers, and had his muse not

been imprisoned within the adamantine walls of the *Cyng-hunedd*, it is probable that he would have produced works of the highest order of poetical merit. He himself, however, thinks otherwise, and is a stern defender of the rigorous metres of Wales. He is the author of several poems, and three of them are of high merit. The first is entitled 'The Praise of Great Britain;' the second is on 'Agriculture,' and the subject of the third is 'Benevolence.' In a few lines of the first he describes flowing water, with inimitable beauty, the sound and the sense agreeing in a remarkable manner:

"O'r creigiau, drwy'r parthau pur,
Ymdreiglaw mae dwr eglur,
Elven deneu, ysblenydd,
Llyvndeg yn rhedeg yn rhydd,
Rinweddol, o lesol lan,
Loew, oeraidd, o liw arian."

Immediately after, the hoarse rushing cataract roars in his verses, and it is impossible for even a foreigner, when he hears the lines, not to be impressed with the truthfulness of the description:

"Uchelgadr raiadr, dwr ewyn,—hydrwyllt,
Edrych arno 'n disgyn,
Crochwaedd y rhedliv crychwyn,
Synu, pensyvrddanu dyn."

Many passages in his poem on Benevolence are highly poetical. Mr. Owen is a man of strong mind, uncultivated manners, and eccentric habits. Nature conferred on him a genius for poetry, and had he received early cultivation the productions of his Muse would have been more simple and chaste, consequently would have produced greater effect, of a beneficial character, on the minds of his countrymen.

Mr. Peter Jones of Liverpool, (Pedr Vardd) is a good judge of versification, and his poetry is held in high estimation. He published, in the year 1823, a small volume of his compositions, which he called 'The Honey of the Muse,' which contains a great number of Odes &c, of a religious and

moral character. He has likewise published a small hymn book for the use of Sunday Schools. Many of his hymns are good. His best poem is that 'On the Giving of the Law on Mount Sinai,' for which he obtained the bardic chair of Gwent, at the Eisteddvod held at Brecon, in the year 1826. This poet is distinguished for correct, pithy, chaste, and beautiful composition, but is wanting in energy, invention, and poetic fire.

The Rev. Edward Hughes, M.A., Bodfari, has produced some good poems. His works have more of the polish of learning in them than those of most of his contemporaries. He composed poems in 'Memory of His Majesty King George the Third;' on 'The Longing of a Welshman for his Country,' &c; on 'Benevolence;' on a 'Shipwreck,' &c. &c. The last of these has many poetical beauties. To his poem on Benevolence was awarded the medal, at the Denbigh Eisteddvod, in 1819, when Mr. Dewi Wyn was a competitor, and Dewi got into a very unhappy mood, in consequence of his disappointment, forgetting that a production containing a libel, however great its merits in other respects, was disqualified from receiving a reward. Mr. Hughes obtained a medal at the Denbigh Eisteddvod, in 1828, for the best poem on 'The Struggles of Boadicea against the Romans;' and another for his poem on 'Agriculture.'

* The Rev. Daniel Evans, B.D., and Fellow of Jesus College, Oxford, a native of Cardiganshire, is the most voluminous poet now living. The title of his book is 'The Orchard of the Bard.' His versatile Muse has sung in all kinds of metres, and on a great variety of subjects. There are in the volume about 140 pieces, a great number of which are hymns. The first poem is on 'The Erection of St. David's College,' which obtained for its author the bardic chair of Dyved at Carmarthen, in the year 1823. It is accompanied with notes, explanatory of the references, in the poem, to places and persons of celebrity in ancient times. The poet predicts that the College will be instrumental in raising characters of equal

excellence in succeeding periods, and fancies that he beholds a second Goronwy, among the groves on the borders of the Tivi, holding converse with the Muses. The poem on 'The Winter,' in blank verse, and another on 'The Spring,' in a different metre, are delightful pieces. His 'Praise to Jesus' is excellent. He has also pleaded the cause of 'Dumb Creatures,' in a manner which does credit to his principles and talents.

Mr. Owen Williams, Waen Vawr, near Carnarvon, (Eryri Vychan) whose occupation is that of a cooper, is a successful disciple of the Muse. He obtained the chair at an Eisteddvod held at Carnarvon in 1824, for the best 'Elegy on the Death of Baron Richards.' He is deeply versed in the antiquities of the Cymry, and is quite enthusiastic in his patriotic feelings.

Mr. W. E. Jones of Dolgelley, (Cawrdav,) now sojourns in South Wales. He is, by occupation, a printer, and has distinguished himself as a poet. The only composition of his, of any length, in my possession, is on the 'Longing of a Welshman for his Native Country,' &c. The close of this poem is beautiful and affecting. The poor broken-hearted Welshman is supposed to die in a distant part of the earth, an *Englyn*, prepared by himself, is put on his tombstone, and, in the course of time, an old acquaintance happens to visit his grave and reads the inscription! Reader, conceive the effect! This poet won the bardic chair of Gwent, at the Brecon Eisteddvod, in the year 1822, for the best poem on 'The memorable period during which His Majesty King George the Fourth exercised, as Regent, the powers of government over the United Kingdom.' The adjudicators in giving their opinion on the merits of the production said, "The plan of the poem is good, and displays poetic fancy in the conception of it. There is not, perhaps, in the Welsh language, any poem extant that displays greater genius in various respects." Nevertheless Cawrdav is not a first rate poet, but is generally successful for second prizes.

The Rev. John Jones, B.D., Precentor of Christ Church,

Oxford, (Tegid), is a native of Bala in Merionethshire, and sustains a high rank among the scholars and poets of the present age. He has carried on a warfare, for years, against a system of Welsh Orthography, which encumbers the language with unnecessary consonants, which, in some instances, involve in obscurity the etymology of words, and in all tend to disfigure the language to the eye of strangers. Mr. Jones pleads not for a new system, but, in regard to the matter in dispute, advocates the mode of spelling adopted in the *first edition of the book of Common Prayer*, printed in the year 1586. And though he and others have, to a very great extent, succeeded in effecting a reformation, and in bringing to their views a great part of the nation, yet the unhappy perverseness of many of our countrymen, disposes them to adhere to a plan which has not the shadow of reason for its support, except the authority of a few great names. Mr. Jones is also an excellent Hebrew scholar. His translation of different parts of the Scriptures, the Hebrew parallelisms being preserved, are executed with exquisite skill, and are allowed to be very correct. The fifty-third chapter of Isaiah, as rendered by him into Welsh, is so plain that no commentary upon it is required, and so beautiful that the writer has been induced to give it repeated perusals.

The Rev. Evan Evans of Chester, (Ieuan Glan Geirionydd,) claims a place among the first order of poets, as well as writers in prose, of the present age. He was the first editor of, and the principal contributor to, the 'Patriot Magazine,' (Gwladgarwr,) one of the best conducted periodicals in the Welsh language. An edition of the Bible, with numerous plates and extensive critical and explanatory notes, is now in course of publication, under his editorial care. His poem on 'The longing of a Welshman for his country,' &c., obtained the silver medal awarded by the Eisteddvod held at Wrexham, in the year 1820. This production brought him into notice, and obtained for him the patronage of the Clergy and Gentry.

After a course of preparation at St. Bees, he obtained orders in the Church. His stanzas, on the 'Slaughter on Rhuddlan Marsh,' are beautiful and affecting. The 'Lowland Hundred,' (Cantrev y Gwaelod,) is a poem of considerable merit. But Mr. Evans's best production, and one of the best things in the Welsh language, is his poem on 'Belshazzar's Feast,' which obtained for him the bardic chair of Gwynedd at the great Eisteddvod held at Denbigh in the year 1828. This poem is distinguished for the excellency of its plan, and the correctness of its versification. Every thing is natural. It has a beginning, a middle, and an end, which cannot be said of many things that go by the name of poems. The imagery is beautiful and arranged with taste, the characters are well sustained, and the feelings and passions of human nature make their appearance in an impressive manner. Daniel is represented as a calm and dignified character, but proud Belshazzar, as a terrible wretch. O, how he trembles! and dies!!

The Rev. Wm. Williams of Carnarvon, (Gwilym Caled-vryn,) is another of our most successful poets. He has been rewarded with medals and premiums at many of the Eisteddvodau. Some years ago, he published a small volume of Odes, Englynion, Carols, &c., which he titled 'Grawn Awen,' the meaning of which is, either the Berries or the Grapes of the Muse. The taste of the fruit disposes me to consider them to be grapes; and indeed they are not of a sour quality. Since this volume was published, Mr. Williams obtained the bardic chair of Gwynedd, at the Royal Eisteddvod held at Beaumaris, in the year 1832, for the best poem on the 'Wreck of the Rothsay Castle,' on the Dutchman's bank near Conway. This production was very highly commended by the judges, and is deservedly ranked among the finest pieces in the Welsh language. This author published, last year, a small volume which he calls 'A Mirror of Poetry,' or a treatise on the nature of poetry. He discusses, very briefly, the various

kinds of poetry, such as the Pastoral, Lyrical, Heroic, &c. The hints which he has given on these subjects are taken from some of the best English writers. On the poetry of Scripture he has treated rather largely. His principal design, however, was to explain Welsh poetry, and this task he has ably executed. He has done considerable service to Welsh literature, by distinguishing between poetry and the *language* of poetry, a distinction of which many rhymsters and alliterators, in this country, are profoundly ignorant. He exposes bad compositions with due severity, but does justice to those which possess merit. This production has been severely criticised in the pages of the Protestant. Time will show whether it have sufficient intrinsic merit to recover the blow inflicted upon it by the hand of Amphion. Mr. Williams is frequently called upon to judge of the relative merits of poetical compositions that are sent to Eisteddvodau, and deserves commendation, not only for distinguishing the best from the better, and the better from those in the lowest degree of comparison, but for refusing to reward even the best when they happen to be bad.

Mr. Ebenezer Thomas of Clynog, in Carnarvonshire, (Eben Vardd,) is a poet of true genius and correct taste. He has of late carried away the best laurels of the Eisteddvodau. He obtained the bardic chair of Powys, at the Welshpool Eisteddvod in the year 1824, for the best poem on the 'Destruction of Jerusalem.' This poem is rich in thought, beautiful in expression, and full of poetic fire. What a pity that such a genius, aye, a gentleman and Christian too, should be suffered to remain a mere schoolmaster! O Cambria blush!

[Since writing the above, this man of genius has been promoted to the bardic chair a second time, an event of which we have no other instance in modern times. And what confers additional lustre on his fame is the fact that he was the first to be installed in the new 'Chair of Gordovic,' lately

erected under the auspices of Prince Albert in the town of Liverpool. The subject of the poem was the 'Afflictions, Patience, and Restoration of Job.' Respecting the merits of this production the judges have, spoken in the strongest terms of commendation.]

The Rev. D. James, of St. Mary's Kirkdale near Liverpool, (Dewi o Ddyvel,) a native of Pembrokeshire, is a poet of sound judgment and correct taste. His profession, however, is the Christian ministry. As a preacher and public orator, he has a claim to a very high place indeed. Having carefully studied the English and Welsh languages, he speaks with fluency and correctness in both, an attainment of very difficult acquisition, and in which very few excel. When at Cardigan school he obtained a silver medal from the Cymmrodorion Society of London, for the best Essay on 'Patriotism;' and a second the following year from the same society for the best Essay on 'The cultivation of the Welsh language.' He has published several sermons, in the English language: one on 'Confirmation,' and another on 'The Conduct of the Romish Church with regard to the Bible.' His Lecture on 'The Doctrine of the Trinity, proved as a consequence from the Deity of our Lord Jesus Christ,' is very profound in thought and powerful in argument. He is, likewise, the author of a treatise on 'Ancient British Druidism,' or the Patriarchal Religion of Britain, which displays great research, and if the sources of his information be genuine, he has made out a very strong case in favour of our ancestors. It would be well for those who describe the Ancient Britons as a horde of uncivilized savages, observing cruel and superstitious rites, and destitute of knowledge and art, to give this pamphlet a perusal.

The Rev. Wm. Rees of Denbigh, (Gwilym Hiraethawg,) is a good poet and an excellent preacher. He was rewarded at the Denbigh Eisteddvod, in the year 1828, with a medal, for the best poem on 'The Lowland Hundred.'

Mr. Richard Jones, Llanwnda, near Carnarvon, (Gwyndav Eryri,) is by occupation a stone mason, but has obtained some distinction as a poet. His productions, however, do not appear to deserve any very high commendation. In a small volume of his, which now lies before me, entitled 'The Melody of the Muse,' there are about eighteen pieces of various lengths, but none of those that my patience has allowed me to peruse, display poetic genius. He composed several Carols, which are not positively bad; they contain good divinity and some little poetry. He seems to have mastered the *Cynghanedd*, and his lines are like so many bells, which give abundance of sound, but the sound of those instruments is not poetry. This individual obtained the bardic chair at the Eisteddvod held at Carnarvon, in the year 1821, but I have not been able to learn what was the subject on which he composed. He was also rewarded with a silver medal, by the Gwyneddigion Society, at an Eisteddvod held at Llangevni, in the year 1816, for the best poem on 'A respectful Remembrance of the Ancestors of the Cymry, who struggled for the Freedom of their Country.' The termination of this *Awdl* refers to the land of perfect liberty:

"Gwlad nad oes oerloes erlid,—waith arvau,
Na thervyn ar ryddid,
Ond seiniaw goruwch llaw llid,
Vwyn awen ddigyvnewid."

Mr. D. Gruffydd of Carnarvon, (Clwydvardd,) is a poet of some merit.

Mr. Taliesyn Williams, (Taliesyn ab Iolo,) the son of Iolo Morganwg, is a native of Glamorganshire, and a man of some literary distinction, as a Welsh scholar. His poetic compositions are generally obscure, and encumbered with expletives and redundant words. His poem on 'The Druids of the Isle of Britain,' for which he was placed in the bardic chair of Morganwg, at the Cardiff Eisteddvod, in the year 1834, is not free from these faults. But his superior knowledge of the

subject, combined with correct versification, must have easily secured for him the palm of victory.

Mr. Wm. Edwards of Llanberis, (Gwilym Padarn,) has published a collection of Odes, &c., on various subjects, which he has called 'Eos Padarn;' the meaning of which is The Nightingale of Padarn. He is a sensible old man and a good poet.

Mr. G. W. Edwards of Trinity College, Dublin, son of the last mentioned individual, is a young man of promising abilities, both as a poet and a writer of prose. He is the editor of the 'Protestant,' a paper which comes out every fortnight at Mold. Some of his compositions in that paper, display much talent and considerable learning.

The Rev. John Williams of Aberduar, in Carmarthenshire, is a native of Llanrwst. He published, a short time since, a volume of poetry, the title of which is 'Llofyn y Prydydd,' &c., that is, The Poet's Gleanings. There is much good poetry in this volume; the pieces, generally, are very simple and very pretty; they are well adapted to please and improve the rising generation.

There are two gentlemen residing in London, possessed of much poetic merit; I refer to T. Edwards, Esq., (Caervallwch,) and Mr. Wm. Williams, (Gwilym Twrog.)

The Rev. Morris Williams, M.A., of Bangor, is engaged in preparing a metrical version of the Psalms. Several of his pieces have already appeared in different periodicals. The versification is good, and runs smoothly, and the version as faithful as the nature of the work requires it to be. Those which have appeared are well adapted for congregational singing, a commendation which cannot be given to the whole of Archdeacon Pryse's version, however much, in other respects, it claims to be admired.

The Rev. John Williams, M.A., Curate of Llanvor near Bala, is a poet of good taste, but is better known as a writer of prose. His Welsh style is of the purest kind, and has

much of the idiom which the language peculiarly requires. He is the author of a small volume, which was originally published in Welsh, and afterwards in English, entitled 'The Church of England independent of the Church of Rome in all ages.'

The Rev. Daniel Jones of Liverpool has been rewarded for the labours of his Muse.

The Rev. Richard Parry of Conway, but a native of Llanerchymedd, (Monwysiad,) obtained the bardic chair at the Eisteddvod held at Llanerchymedd, in the year 1835. The subject of his poem is 'Commerce,' and the production displays considerable poetic talents.

The Rev. Samuel Roberts, Llanbrynmair, has published a very pretty and sweet little volume of Odes, &c. His excellent Essay on 'The necessity of law to maintain good manners,' obtained the premium at the Denbigh Eisteddvod in 1828.

The Rev. Wm. Ambrose of Port Madoc in Carnarvonshire has produced some superior pieces of poetry. He composes well both in the English and Welsh languages.

Mr. John Hughes, Bodedern, Anglesey, has some of the inspirations of the *Awen* in him. He is, at the present time, preparing a small collection of his productions, for the press. This Island has several other bards, now living, some of whom have obtained medals or premiums for their productions, but I am not able to say anything very definite in regard to their merit.

And here my catalogue of the living poets must be closed. I entertain no doubt that a great many more, connected with every county in the principality, might be mentioned, who possess poetic talents, which they frequently exercise. Many of them, it may be, are poets of merit, but the writer not having had the opportunity of perusing their compositions cannot venture to express an opinion of their character.

It is much to be regretted that our best bards so much

neglect the department of sacred poetry, adapted for congregational singing. We are in possession of some very excellent hymns, which would bear comparison with anything of the kind in the English language; but there is not sufficient variety, of a superior kind, to answer the demand of public worship, and to satisfy the general taste. The psalms of Archdeacon Pryse, and the hymns of the sweet songster of Wales, the Rev. W. Williams, of Pantycelyn near Llandovery, are held in high estimation.

In theology we have a large collection of works, many of which are valuable. As far as we know, the late Rev. Peter Williams was the first that ever favoured Wales with explanatory notes on the Bible. They are full of sweetness, very sound in regard to doctrine, and are of a practical tendency. The Bible of this divine, with notes and marginal references, has passed through many editions, in a large quarto, and is the family Bible of the peasantry throughout the principality. Another Commentary, in three quarto volumes, was completed, a few years ago, by a Baptist Minister of the name of Mr. John Jenkins, near Merthyr Tydvil. It is the humble production of a sensible man, without any pretensions to learning. The Rev. Thomas Jones, late of Carmarthen, wrote very excellent Expositions on the five books of Moses, Job, the Canticles, and the Epistle to the Hebrews. A Bible, with short notes, was published, not long ago, by the Rev. Mr. Davies of Swansea. And the Rev. Joseph Harris, of the same place, issued from his press a duoglott Bible, the English and Welsh being in collateral columns. A few Expositions on the whole of the New Testament, have also been prepared and published by natives of the principality. The one by Dr. Lewis has already been mentioned. Dr. Phillips of Neuaddlwyd, Cardiganshire, completed another, but not having seen it, I cannot speak of its merits.

The following have been translated from the English language:—

The Commentary of Samuel Clarke, and that of Dr. Coke on the whole Bible : Matthew Henry's, in like manner, has been recently finished. Some parts of a critical Exposition, have just been sent forth, from the press of Mr. John Jones, Llanidloes. The work is a selection from the Commentaries of Coke, Clarke, Benson, Watson, and Suttcliffe, and is well executed. A kind of a Pictorial Bible, with critical notes, has been noticed in another part of this Essay. On the New Testament, Burkitt's Exposition has been completed; and Dr. Gill's came out, many years ago, as far as the second Epistle to the Corinthians. Those of Dr. Guise and John Wesley, have been rendered into Welsh. The ponderous work of Dr. Adam Clarke, comes out, at the present time, in parts, being well translated by a very able scholar, the Rev. Isaac Jones, Curate of Llanddaniel, Anglesey.

Nevertheless it is to be feared that, when all the works now in progress will be completed, the Welsh language will still be in want of a Commentary of standard excellence, combining critical examinations of difficult texts, with lucid exposition of doctrinal subjects, so as to edify the church, and promote *practical* religion, in the principality.

We have had, in the present age, a few Dictionaries of the Bible. The one by Mr. Charles of Bala, has been already mentioned. The Rev. Isaac Jones translated, not many years ago, the Dictionary of Gurney; and a Theological Dictionary, of great merit, has appeared, under the editorship of the Rev. W. Jones, Bridgend, Glamorganshire. A body of divinity, under the title of 'The Silver Palace,' was published, some years back, by an individual already mentioned, as an Expositor of the Bible—the Rev. John Jenkins near Merthyr. It has but few qualities that entitle it to commendation, as it, as well as the Exposition, advocates a *very tight* system of Calvinism. In sermons the literature of Wales is very deficient. A dozen or fifteen volumes, of various sizes and qualities, are all that we possess. A kind of an Introduction to the study

of the Scriptures, selected from T. H. Horne, Dr. Roberts, Stockhouse, Burder, Gleig, and others, has been compiled by Mr. David Owen, Llandovery; it is a large octavo volume. Of smaller treatises, on a great variety of subjects, both original and translated, we are in possession of a very large number, many of which have considerable merit.

In general knowledge we are very deficient. A thick quarto volume, of the nature of a Cyclopædia, by Mr. Owen Williams, Waen Vawr, and others, has just been completed, and contains, as far as it extends, very useful information. The History of Great Britain, by the late Rev. Titus Lewis, of Carmarthen, is an able performance, but on too confined a plan. Mr. R. Roberts, of Holyhead, published, many years ago, a large volume on Geography; and another is about to issue from the press, by Mr. Thomas Jones of Amlwch. Josephus has been rendered into the language of the principality by a Mr. Hugh Jones, near Dolgelley. A beautiful volume has, this year, made its appearance, entitled "The English Works of the late Rev. Eliezer Williams, Vicar of Lampeter, &c.;" with a 'Memoir of his life,' by his son the Rev. St. George Armstrong Williams, Perpetual Curate of Bettws Garmon, Carnarvonshire. This volume is, in my estimation, one of the most interesting productions that has appeared during the present age, in connexion with the principality. The author of the works was a man of eminent talents and extensive knowledge, well versed in classical learning, and deeply acquainted with the antiquities of the Welsh nation, on which he has thrown some important light. "Possessing a character brightened with every distinguishing quality, he lived respected as an historian, a scholar, a poet, and a divine; unassuming and modest in every action of his life, he was dignified without pride, and charitable without ostentation. His time and thoughts were devoted to the general benefit of mankind; and the advantage which his pupils derived from him in the capacity of a teacher, will be

remembered with gratitude as sincere as it is ineffaceable." Such were the expressions of commendation used, in regard to Mr. Williams, when his death was announced through the press. I shall close my notice of this distinguished Welshman, by quoting 'Lines,' composed in memory of him, by a celebrated poet, who had himself been one of Mr. Williams's pupils. The excellency, both of the subject and the lines, will be a sufficient apology for their insertion.

" Art thou forgot, our guardian and our friend ?
 Did, with thy life, thy name and mem'ry end ?
 And has the darkness of the tomb set free
 Our hearts' affection and our love from thee ?
 No, gen'rous father, no—we still can trace
 The beams of friendship playing in thy face,
 And view those eyes whose vivid lustre glow'd
 To mark that *there*, Intelligence abode.
 The tear that rolled in silence o'er thy cheek,
 Thy admonitions and thy precepts meek,
 Each tale rehears'd our bosoms to inspire,
 And wake to noble deeds our young desire:
 We still remember,—while affection binds
 Our souls to thee, and sorrow fills our minds.
 To thee, fair science oped her ample store,
 Yes—and to thee for kindness look'd the poor.
 That mighty mind on eagle-wings that soared,
 The darkest paths of learning that explor'd,
 Was still attentive to the orphan's cry,
 The peasant's mournful tale—the widow's sigh.
 Thine was that humour which bade sadness smile,
 And thine the Christian heart that knew no guile :
 Like God's true Shepherd, thy incessant aim
 Was, the poor wandering sinner to reclaim—
 To preach Christ crucified—disarm all strife,
 And feed the hungry with the bread of life.
 If here thou trod'st affliction's gloomy way,
 If cares and sorrows mark'd thy cloudy day—
 Now thy blest spirit rests in that domain
 Where death is nam'd not—and where pleasures reign.
 Adieu, kind master—best of friends, adieu ;
 God will again our intercourse renew,—
 When, no more sever'd from thy fond embrace,
 We'll praise th'eternal God—the God of grace."

The Rev. DANIEL EVANS. See *Gwinllan y Bardd*, p. 403.

The 'Mabinogion,' or Juvenile Tales, under the editorial care of Lady Charlotte Guest, make their appearance, at the present time, being most elegantly printed by Mr. William Rees of Llandovery.

An Essay on Agriculture, by Aneurin Owen, Esq., which obtained the prize at the Beaumaris Eisteddod in 1832, deserves to be mentioned on account of the valuable matter which it contains, and the genuine Welsh in which it is exhibited. Some of the monthly periodicals have reached to a great number of volumes. Many that have now ceased to appear were carried on for periods of from five to fifteen years. A publication, conducted by the Wesleyan Methodists, called *yr 'Eurgrawn,'* has been in existence for thirty years, and is yet in a prosperous condition. Two or three more, which have been in circulation for a long period, continue to receive the support of the public; and one called '*Seren Gomer*' has completed its twenty-second year. There are at present in the principality eight or ten monthly periodicals, and four newspapers, all in the Welsh language, besides six or seven English journals, published weekly in the larger towns.

I must not omit to mention the '*Chronicle and Observer*,' a duoglott periodical which came out in the town of Liverpool, in the year 1828, under the editorial care of Mr. Joseph Davies, a solicitor. This gentleman was a native of Builth in Brecknockshire; but I am not able to describe him except in his connexion with the publication which he edited, and to which he was nearly the sole contributor. His mind appears to have been of the most expansive character and stored with immense information. Judging from the papers which he has transmitted to us by means of his periodical, he seems to have closely studied nearly every branch of science. Astronomy, metaphysics, natural and moral philosophy, political economy, philology, and law, appear to have been equally familiar to him. In several of his papers he has combated

some of the most difficult positions in the philosophy of Newton. On some points, in mental philosophy, he also disagreed with Dugald Stewart, whom, nevertheless, he regarded as the greatest philosopher of his age. He maintains, in opposition to the views of Dr. Reid and Professor Stewart, that but very *few* of our ideas are simple, and proceeds to show, by a process of analysis, that many of those alleged to be so, are of a compound character. In order to form the most perfect system of knowledge of which the nature of man is capable, he maintains that a new process of inquiry must be adopted. Language, he thinks, is the instrument by which the most simple elements of knowledge are to be discovered. The principles, which seem to have influenced his mind, appear to be the following: *that God inspired the first man with a perfect system of knowledge, and a perfect medium of communicating that knowledge*; that the most ancient languages now existing are fragments of the original one, and that the original language is capable of being restored. He does not assert that the ancient British is the parent language of mankind, but he does maintain that it is capable, and that without great difficulty, of being made a perfect language, by means of which the simple and perfect elements of science would be recovered. He pleads, moreover, that the Welsh, by the significancy of its letters and syllables, is the best instrument of education that can be devised, as, by skilful management, it would *awaken the attention* of children; would assist the understanding to arrange and classify its ideas in the most orderly manner; and, lastly, would impress what the mind acquired, most effectually, on the memory, so as to be available for practical purposes. He commenced a 'Technological Dictionary,' in which he intended, in the first place, "to give the meaning of each letter of the alphabet by a strict definition and illustration. Then the meaning of compounds of two letters; and, lastly, under

another alphabet, compounds of those with single letters, or with each other. More compound words to be noticed only in particular instances. A few general rules and illustrations to be given, for further compounding words with the prepositions and grammatical affixes, and with each other. The etymological signification of the letters, and all the compounds, to be applied to the arts and sciences. He says also, that "the rules of syntax peculiar to the language, are equally simple."

The following are short specimens of the Dictionary which Mr. Davies announced to be his intention of publishing :—"WL, an object of perception :—DWL, an idea, or notion of an object :—MEDDWL, the faculty of conceiving an idea, the mind :—ENDDWL, reflection, or the spontaneous operation of the mind on an idea perceived :—ARDDWL, a principal idea, or subject of thought :—CYN-DDWL, the first idea."—"AWL, *convergence of light, illumination*, literally and figuratively :—LAWL, the *glare* of convergent light ; figuratively, *glory*. ADDAWL, the reflection of light from the convergent focus : figuratively, the recurrent sentiment of an illumined mind ; *worship*. IOLVA, place of glory : ADDOLVA, place of worship."—*Chronicle and Observer*, p. 222, &c. It appears that Leibnitz, after some attempt of the kind by Bishop Wilkins, had "conceived the possibility of aiding the powers of invention and reasoning, by the use of a more convenient instrument of thought than vulgar languages, and spoke of an alphabet of human thoughts, which he had been employed in forming, and which probably had some relation to his universal language." But this design was not matured. Of the other design, Professor Stewart says, "The failure of Wilkin's very ingenious attempt towards a real character, and a philosophical language, is not perhaps decisive against such a project ; for not to mention some radical defects in his plan, the views of that very eminent philosopher do not seem to

have extended much farther, than to promote and extend literary intercourse among different nations."—STEWART *On the Mind*, vol. 1. chap. 4, sec. 4.

Mr. Davies asserts that a philosophical language, or a language of thought, cannot be constructed, until *simple ideas* are first discovered. "But the question is," he observes, "what *aid* can we have to discover those simple ideas." Then he proceeds to show that the ancient languages, now existing, (and he instances the Welsh,) though they have suffered much from time, yet are capable of being restored, and they would be proper media for discovering and communicating simple ideas, and so of laying the foundation of perfect knowledge.

The following character of the language of China, leads one to conclude that the Chinese are in possession of that very philosophical language which the subject of this sketch asserted might be obtained by restoring the ancient British. "It appears that the theory of a universal medium for the communication of ideas, as conceived by Bishop Wilkins, has been realized by the Chinese. While the letters of our (the English) alphabet are mere symbols of sounds, the Chinese characters or written words are symbols of ideas, and alike intelligible to the people of Cochin-China, Japan, Loo-choo, and Corea, with those of China itself. As the best practical illustration of a written character, common to several nations who cannot understand each other's speech, Mr. Davis" (not the Editor of the 'Chronicle and Observer,') "adduces the Arabic numerals common to all Europe. An Englishman, who could not understand what an Italian meant if he said *venti-due*, would comprehend him immediately if he wrote down 22. This advantage, which belongs to our numerals only, pertains to the whole language of the Chinese. Its roots or original characters are only 214 in number, and might indeed be reduced to a much smaller amount by a little dissection and analysis. These are combined with each other to

form other words, or express other ideas, very much in the same way that the individual Arabic numerals are combined to express the infinite varieties of numbers. By a species of analogy they may be called the alphabet of the language; with the difference that exists between an *alphabet of ideas*, and an alphabet of sounds."—*Penny Cyclo.* Art. China.

The 'Chronicle and Observer' continued to circulate only for nine months. Sufficient encouragement not being given, it was discontinued, and Mr. Davies suffered by it a loss of more than a hundred pounds. With the failure of his periodical the whole of Mr. Davies's plans, for improving Welsh literature, were dropped. The disappointment was most bitter to his generous mind, and affected, in no small degree, the state of his health. Soon after the failure of the 'Chronicle,' a beloved child of his died, which increased the virulence of his complaint so much, that consumption ensued, and he died in the year 1831. Having entered into the arcana of Nature, and made himself acquainted with her mysteries, which he intended to have brought to public view, she closed the door upon him, and consigned him prematurely to one of her dark chambers. His physiognomy bore a striking resemblance to that of Dr. Thomas Brown of Edinburgh, if the portrait of the latter, prefixed to his philosophical lectures, be a faithful representation.

In each of the learned professions, Wales has persons of respectable standing, though not many very eminent. Of the department of divinity I have already given a description, but something more is required, on the general character of public speaking, as it is in so much requisition in this country. Wales may emphatically be designated, The land of poets and preachers! In no country upon earth, of the same extent and number of inhabitants, are so many to be found. The Welsh language, most undoubtedly, is favourable to the cultivation of poetry and the practice of extempore speaking. But not being professedly cultivated, it is frequently used in a manner which

transgresses the rules of propriety. The qualifications of most of the preachers, who are encouraged to exercise their abilities among the Dissenters, are, that they distinguish themselves, among their brethren, for their common sense, acquaintance with the Scriptures, and their aptness to teach. And though a large portion of them follow some secular employment, yet as they are not statedly fixed with a congregation, but change their scene of labour, they are well able to prepare the sermons that are required. And this habit of moving, and using the same discourse, very remarkably improves their style of preaching, and promotes expansion of thought and fluency of speech. It is to be regretted, however, that there is so much, of an objectionable character, delivered from their pulpits. Some of the preachers are boisterous, and many are very low, both in their language and illustrations. Wit and humour are very agreeable to the general taste, and it not unfrequently happens that by their use, whole congregations are thrown into convulsions of laughter. The apology for this is, that the Meeting-house must be made attractive, in order to draw the subjects of Satan from his service; so that, by the amusements afforded by religious teachers, the Prince of darkness is to be spared the trouble of providing entertainment for the people. But I cannot discover that there is any connexion between amusement and conversion to God. If we make religion a subject of amusement, &c, the process of spiritual improvement will, at least, be suspended, if actual deterioration do not take place.

On the other hand, it is surprising what a quantity of useful matter, well expressed, and most effectually delivered, is frequently to be heard, from men who have had no advantages of education. Many of them are mighty in the Scriptures. The Bible, and a few books that illustrate its contents, constitute their library; and with what they learn in these, they feed the unlearned peasantry of Wales with as much knowledge as their minds can retain.

The Clergy, who are almost the only liberally educated men in Wales, generally defer the cultivation of the Welsh language until they are about to engage in the ministry; and when they commence, having a dread of inaccuracy or impropriety, they, for the most part, deliver written discourses. In the northern division of the principality this has been particularly the case, for *extempore* speaking has, till of late, been regarded here as a disqualification; but in the South there has been, for a long period, a succession of Clergymen who have excelled as preachers of the Gospel. The late excellent Bishop Burgess gave a strong impulse to such a practice, by encouraging men of popular talents, and preferring them to important stations. The consequence is that a large number of the Churches there, even in country parishes, have at the present time, from two to five hundred communicants!

I shall close this article by giving a brief sketch of two Clergymen, of the first order of talents as preachers, whose ministry produced the most extraordinary effect on their parishioners, as well as on the population of a wide extent of country around. The first that shall be noticed is the Reverend William Grey Hughes, late Vicar of Mathry in the county of Pembroke. This extraordinary man was born at Sychpant, in the parish of Nantcwnlle in the county of Cardigan, and educated at the old and justly celebrated Grammar School of Lampeter, in the same county, under that distinguished master the late Eliezer Williams. It was remarked that Mr. Hughes, whilst at School, displayed very little taste for languages, and no great aptness for learning. His class-fellows considered him rather dull than otherwise; but he was always consistent, affable, and inoffensive. He was generally inclined to be grave, and gave decided proofs of sound piety, but he held out no promise of future eminence except that he carried with him his Bible, or some book on theology, as a constant companion. He was ordained, I

believe, in the year 1815 to the parish Church of Newport, a small town on the western coast of Pembrokeshire. The congregation at that Church, previous to his appointment as Curate, averaged about a score, but he had not been three months in the place before he gave a powerful impulse to the religious feelings of the inhabitants, and drew crowded audiences to his Church. He commenced his ministry on a plan from which he never subsequently departed. He bestowed all the time he could afford on the preparation of his sermons, and carried with him to the pulpit, short notes, containing only the heads and divisions of his subject, with all the scriptural references marked, to relieve his memory. Excepting the previous preparation, his mode of preaching was in every respect *extempore*. The ability which he displayed in the critical examination of the phraseology of his text, in the laying open of its hidden treasures, in the luminous arrangement of his matter, and in the comprehensive view which he took of every subject, combined with free utterance and very energetic delivery, rendered him a preacher of no ordinary character. He rose to the highest pitch of popularity before the time had arrived for him to apply for Priest orders.—To the rich and to the poor, to the learned and to the unlearned, he was equally acceptable. He never, for the sake of captivating the poor, descended to any vulgarities of manner or speech, so as to offend the taste of the educated and the feelings of the refined; nor did he, for the purpose of securing the admiration of the latter, soar in scholastic argument or language, above the comprehension of the former. He steered a middle course, and trod the old beaten path of sound doctrine, avoiding eccentricity on the one hand, and startling innovation on the other. He was earnest at all times but seldom vehement. His sermons were calculated to inspire his audience with awe rather than joy—his appearance, as well as the tone of his ministry, was altogether in favour of the former impression. On many occasions, especially when

preaching from home, his eloquence in describing the sufferings of the Redeemer, or the doom of the ungodly, has thrown the whole congregation into tears, and sometimes into actual weeping. This bright luminary of the Church in South Wales was promoted by his own Diocesan, the late Dr. Burgess, to the Vicarage of Mathry; but he survived his promotion only a few years. His strength had been exhausted, and his constitution worn out by his too frequent preaching, in consequence of which he sunk rapidly to a premature grave. The vacancy created by his death, in the ranks of the Clergy in that part of the principality, has not yet been filled up. May a double portion of his spirit rest on those who are annually sent forth, by the Church, to the great work of the ministry!

The Rev. David Griffiths Vicar of Nevern, in the same county, who died in the year 1834, claims a distinguished place among the eminent characters of the present age. The subject of the preceding article was taken away from the Church, before he had reached the prime of life, and in the midst of his great usefulness, but Mr. Griffiths was spared until he had arrived at a good old age. He was one of the connecting links that joined the times of Rowlands of Llangetho with the present period. In the early part of his ministry he was a fellow-labourer of that great man, and it is said he very much resembled him in many of his qualities. This was the opinion of the Rev. Thomas Jones of Creaton, who was much struck with the resemblance, when he heard Mr. Griffiths, some years ago, at Llanddewibrevi in Cardiganshire. From all I have been able to learn respecting him, as a public character, my impression is, that he possessed extraordinary greatness, combined with perfect propriety. A gentleman, who cherished no partiality, either to Mr. Griffiths, or the Church of which he was a minister, told me that in his opinion, Wales never produced so great a man. He gave a vivid description of a sermon of his, which he had heard at St. Dogmells near Cardigan, the effects of which, on the

congregation, were most overpowering. Another person, an aged Christian in humble circumstances of life, belonging to a dissenting community, but who had often heard Mr. Griffiths preach, gave me, very pithily, his opinion of him, by saying, that "a better man never stood up to address an audience."

The mental powers of this gentleman were of the highest order. He was designed by providence to take the lead, and would have excelled in any profession whatever to which his mind might have been directed. Having closely studied human nature, he could penetrate most keenly into men's character. His fine powers had also been well cultivated by education, and his mind was stored with every information requisite to make him a man of God, thoroughly furnished for his work. His appearance in the pulpit was imposing, his voice clear and commanding. The matter of his sermons was always sound and scriptural. He seemed to delight in illustrating his subjects by making use of some incident or character, recorded in the sacred volume, around which he would throw a brilliant flood of light, and apply it to explain the subject under discussion. Though he used all the action of an impassioned orator, it was never offensive, but came so naturally that a deficiency would have been perceived if it had not been used. He frequently dramatized the characters described in the Scriptures, but never introduced anything low or humorous. In this he very much excelled the late Mr. Christmas Evans. When Mr. Griffiths described the pharisee going to the temple to pray, the people entertained the idea that they saw him proceeding to a conspicuous place in the temple, and that they heard him lauding himself before the God of heaven, and were filled with horror at his presumption and self-righteousness. The poor, contrite publican, was placed, in a humble attitude, by one of the large pillars of the temple, almost out of sight. The afflicted state of his mind, his short, expressive, penitential prayer, were depicted with

such effect, that each one of the hearers seemed to feel the necessity of saying, "O God be merciful to me a sinner." But what distinguished him, in a remarkable manner, were, the overwhelming bursts of eloquence which he poured forth upon the people, insomuch that every opposing thought and feeling were swept away by their power. These were made repeatedly, in the course of a sermon, and came after clear, deliberate, and sound reasoning, in the Socrating mode, by which he enlightened the minds and convinced the judgment of his hearers. His eloquence, was distinguished for its unction, pathos, and force, which overpowered the heart, and his preaching was like the attacks of an army on a fortified place, which, after battering down the walls, rushes in through the breach and takes possession of the citadel.

In medicine there is a good deal of quackery encouraged, still the profession, throughout the principality, may be considered respectable. Occasionally there are men to be found whose labours are attended with much success, which seems to indicate that they are masters of their profession. I have known some men of most excellent character, in different parts of Wales, belonging to this class of society. A general charge, however, is made against them, that they are very much given to intemperance, and I am sorry to say not without some foundation.

Wales, like other parts of the kingdom, has a larger number of men, connected with the legal profession, than is desirable or necessary. Owing to the depravity and ignorance of mankind, this class of people are reaping a very abundant harvest, and many of them are making large fortunes. They are by far the most thriving part of the community. It does not appear that lawyers must necessarily be devoid of integrity, because they are not bound to take a bad cause in hand. It is their duty to see that their clients have good reasons for commencing a lawsuit, and if not, to dissuade them from it. But an opinion unfavourable to their character prevails in the country, and it is to be lamented that there are abundant

reasons for such an opinion. Many a poor man has been reduced to beggary by the unrighteous dealings of these gentlemen. Many a widow has been deprived of all the means of subsistence, which she supposed had been provided for her by the natural protector to whom she had united herself, but alas ! when her affairs have been settled, after the decease of her husband, she has found herself penniless. What misery has been entailed on orphans through the unfeeling and unprincipled rapacity of these monsters of the law, who, under the pretence of protecting, have effected the ruin of their clients, reminding one of a certain representation of death, with smiles on his countenance, embracing a man with so much eagerness as to squeeze the breath out of his body. The following anecdote, which I have seen in print, and headed 'Land Sharks,' is very characteristic. "Sergeant D—— was once accused of having disgraced the bar by taking silver from a client. I took silver, he replied, because I could not get gold ; but I took every farthing which the fellow had in the world ; and I hope you do not call that disgracing the profession." I have been informed that some of the fagend of the profession, in Wales, go to fairs and markets, for the purpose of exciting feuds, and fomenting discords, among the simple peasantry, that they themselves may come into requisition, to settle their differences, and relieve them of a portion of their money.

Whilst the foregoing is, I fear, the general character, it is but justice to state that some have been known to act with considerable disinterestedness and feeling, advising persons not to proceed in lawsuits, when it appeared that they would be the sufferers. It is remarkable how great a contrast the legal profession presents to the medical, in regard to temperance. Many persons, belonging to the latter, as was before observed, are given to intemperate habits, whereas very few instances have come to my knowledge, of lawyers who have been under the dominion of that vice. The reason may be,

that they find it necessary to preserve a clear intellect, in order to dive into the complexities and glorious uncertainties of the law.

ALL must have observed that every country, and it may be every village, has one or more persons, noted for singularities. There is a great number of such characters in the principality. Singularities being deviations from the general habits which regulate society, it is not often that a singular person, in a virtuous age, is himself virtuous. Such a being may appear, in enlightened times, as a man of singular probity, or a man of extraordinary liberality, displayed in an extraordinary way. Sometimes a singular mode of proceeding may be observed, which cannot be regarded as being either excellent, ingenious, or virtuous; at other times we witness eccentricities of very reprehensible character. The following anecdotes, though in themselves of no value, will exhibit some of the peculiar habits of our countrymen; and they are selected as showing a state of feeling and conduct of no uncommon occurrence. Not many months ago a commercial gentleman accidentally dropped a pocket-book, containing a large sum of money, in or near the shop of a man who bears an irreproachable character for honesty. The accident was witnessed by the shopkeeper, who took up the pocket-book, and put it aside in a place of safety. Very shortly after, the gentleman discovered his loss, and made inquiries of all around him, concerning his property, but to no purpose. He was left in a state of anxiety and suspense for a day or two, and then the shopkeeper, with considerable glee, produced the pocket-book, and delivered it to its owner, who very naturally complained of this unkind treatment, and blamed the good man for occasioning him so much uneasiness. But the man defended himself by stating the reasons on which he had acted. One was, that it might act as a warning to the gentleman in future, lest he should drop his property where it might fall into dishonest hands and disappear for ever. Another was, that he

might experience the great joy of recovering what he had fully considered as lost. Whilst we smile at the man's attempt to philosophize on the subject of an accident, we must not forget to admire his sterling honesty. This exposure is made, because a similar part is frequently played, under similar circumstances, by many persons in the principality.

Sufficient care has not always been exercised, in the appointment of those who guide the minds of the rising generation, and teach the young idea how to shoot. The difficulty of obtaining competent teachers, has often led the friends of education to acquiesce in the appointment of individuals, very deficient in point of scholarship, and objectionable as regards moral qualifications. This has been productive of most serious consequences to the moral and social state. A case occurred, not long since, the facts of which deserve to be recorded, as they illustrate the character of parties who form a considerable part of Welsh society. A teacher was appointed to a small school, in a rural district, in a county of North Wales. Some time afterwards a stranger came to reside in the parish, whose business it was to see that the duties of the school were properly performed. For some months he did all in his power to encourage the schoolmaster, and to promote his comfort, perceiving all the while that he was a person unfit to be entrusted with the care of children. He had often to exclaim, 'Hic niger est'—this is a black one; still it was his intention to put up with his numerous imperfections, had the conviction not forced itself upon his mind, that he was countenancing a very depraved and worthless character—one who did nothing to improve the minds, but did much to corrupt the morals of the valuable beings committed to his charge. The school was generally in a state of confusion when visited by the superintendent. On such occasions, the pedagogue would endeavour to assume authority, by getting into a passion, and threatening signal vengeance on the children. His language was both too mean and too

horrible to be recorded. In addition to his other faults, he was so given to scandalizing that no one escaped the venom of his tongue. Occasionally he would get intoxicated and neglect his duties. During one such fits of intemperance, he went to the school, and commenced playing with the children, with which the little people were delighted, and they began to pull him about and mount on his back, reducing him to the attitude of a quadruped. He was the most notorious character in all the country for telling untruths. All these things combined made the duty of the superintendent plain. No course was left him, but to inform the gentleman who patronised the school and paid the stipend of the master; the gentleman gave him notice to quit, which threw him into great confusion, but set his tongue more on fire than ever. He however immediately wrote a character of himself, representing himself as very unworthy of blame, and fully competent for the discharge of the duties incumbent on a schoolmaster. This document he took to the neighbours around, whom he earnestly implored to sign it, and he succeeded in persuading a great number of farmers and others to comply with his wishes. His object was to counteract the influence of the superintendent with the gentleman who had given him his discharge. The simple, good natured people, took compassion on him, and petitioned in his favour, though he was fast corrupting their children; but the gentleman, much to his credit, remained firm, and informed the teacher that if his testimonial had been signed by all in the county, of the same class in society as those who had subscribed their names, he would not regard it as worthy of any attention.

Again, the sequel of this affair, brings to light some of the singularities of the Welsh character. The expelled teacher applied to his parish for relief, threatening to leave his family and abscond, and saying many more fierce things, with a view of inducing the parishioners to interfere on his behalf. A leading man amongst them took the business in hand; and there

being a school vacant within three miles' distance, he made application for it, and recommended this very individual. The committee of management, though fully aware of his expulsion, and the circumstances which led to it, yet were induced to disgrace themselves by giving him the appointment. In recording this instance of outrage on morality and common sense, it is not intended to convey the impression, that cases of quite so bad a character frequently occur, but it does illustrate the heedless and criminal disposition of the middle and lower classes in our country, not only to bear with, but to encourage persons of depraved principles.

Some years ago, a person holding a situation of importance became obnoxious to the people with whom he was connected. So much were they dissatisfied with him, that they agreed together to petition for his removal. The case was considered by the proper authority; and the person against whom complaint had been made, was summoned to appear before his superior. Previous to his doing so, he invited the people to meet, and represented to them that certain ruin awaited him, which, he was convinced, they did not wish to see effected. He stated that another situation was vacant to which he might be appointed, if he could prevail on them to sign a testimonial which he had prepared, in which an honourable character of himself was drawn. The good-natured people immediately relented, and all agreed to sign the document, which he carried before the authority to which he was responsible; in consequence of which the complainants, in their turn, were summoned to account for laying accusations against a man, to whose character they had borne so favourable a testimony. The case was effectually quashed, and the poor people have had to reconcile themselves, in the best manner they have been able, even to the present day, with their functionary.

If these sketches, and others which I consider it my duty to make, tend to lower our national character, it does not ap-

pear that other nations have any reasons for boasting, as similar, and even greater imperfections and follies, are to be found amongst them. Take the following account as an example, which belongs to the first nation on earth—the English :

“A CLEVER JURY.—At the Kirton-in-Linsey sessions, on monday last (a day in April, 1840,) a man was tried for stealing a quantity of pig-iron from an ironmonger at Gainsborough. After the chairman had summed up, the jury returned a verdict of manslaughter against the prisoner! The chairman explained to these wise men that the prisoner was indicted for stealing, and that they must say whether he was guilty or not. The jury put their heads together again, and said, we bring in a verdict of six months on the wheel. Ultimately these Solons returned a verdict of Guilty.” This precious sketch has just gone round all the newspapers in the kingdom, but I question whether twelve such thick-headed jurymen could be found in any county in the principality.

THE DEFECTS of the Welsh as a nation are many. Though possessed, to a great extent, of the means of improvement, yet many reprehensible habits, and deep blemishes attach to the national character. Of these I am bound in faithfulness, however disagreeable the task, to give a brief outline. I own I approach this part of my subject with considerable regret.

I begin by charging the Welsh nation with the *want of an enterprising spirit*. This in times so remarkable as ours for the onward movement of every civilized nation in the world, in opening up new sources of national wealth, and acquiring additional rights and privileges, falls little short of a national sin. Nevertheless, so far as regards measures of public improvement, and the attainment of national rights, a deadly apathy pervades the principality. The unhappy religious and political divisions which exist, make a simultaneous movement, for the attainment of any valuable object, a matter of impossibility. No new plan, of any importance, is devised,

for the improvement of the country, either in a physical, an intellectual, or a moral point of view. Nearly all the measures of any interest, except those of a religious nature, originate with persons that are not natives, though the principality presents an immense field for improvement. Does it not arise from a want of enterprising spirit that nearly all the articles of dress, of a superior kind, are manufactured in other countries? All fine woollen cloths are made either in Yorkshire or in the West of England. No hats of a superior construction, nor boots and shoes which the wealthier classes will use, are manufactured in Wales. And why should this be the case? The purchasing of them drains the country of its wealth, and keeps the population poor. Will it be said that England, and other parts of the kingdom, take our copper, lead, and iron; and that we export our coals and slates, for which we receive cash payments; and that our cattle are sold to supply the English markets? But England has sufficient wealth and generosity to take whatever we can export, without requiring that we should have no manufactures of our own, and especially without expecting that the wealthier classes of Wales should be under the necessity of procuring all their wearing apparel from her trades-people. If some men of capital were to apprentice a few clever youths, in Exeter and Leeds, where the best woollen cloths are made; and others in one of the districts of Ulster, where the best linens are manufactured, these, having returned, and being in possession of capital and a knowledge of trade, might commence business as manufacturers, and succeed in improving their own fortunes, as well as in conferring lasting benefits on their country. But alas! generally speaking, our numerous brooks and rivers flow in their course, from age to age, without conferring any other benefits than watering cattle, and occasionally turning a corn-mill!

Another serious charge which lies against large sections of the Welsh community, is the want of *strict adherence to*

truth. The higher classes are as free from his detestable vice as any people on earth. But there are others, of the middle and lower ranks, who but too justly deserve the reprobation of the public for "speaking lies." This custom takes its rise from imperfect family discipline, and the frequent temptations to equivocate in self-defence. When children or servants do anything for which they are liable to be reproved or punished, they hesitate not to represent the matter in a light so favourable as to escape all blame. And this depraved habit is not considered deserving of much censure; nor does a person feel himself much insulted, if he be represented as not speaking the truth except when he is speaking on oath. Then indeed all the people think they are bound to declare the truth and nothing but the truth. No greater insult can be offered to any man than to charge him with perjury.

Another fault frequently committed by the people, is that of giving a favourable character to an undeserving individual, in order to enable him to obtain a situation. This is done occasionally to get rid of a troublesome man from a neighbourhood in which he is disliked. But mostly the practice arises from an easy mind, or good-natured disposition, which makes a man feel averse to give offence; not considering that it is better to bear the reproaches of an unworthy person, than to violate principle and offend against God.

Another crime of too frequent occurrence in the principality is *slander*, practised by opposite parties in politics and religion. It is dreadful to reflect on the extent to which this habit prevails, even among those who make very great pretensions to religious purity.

The custom of *asking more*, and of *offering less*, than the proper value of articles exposed to sale, in the markets and in the shops, is another bad habit that betrays a great want of fixed principles, and operates very injuriously on the Welsh character. Of all bad habits there can be none more contemptible than this. It evidently originates with the seller,

who, in order to leave room for bating, and hook the buyer without sustaining any loss himself, asks more than the real value of an article, and the buyer, aware of the trick, and knowing that he who can afford to bate, must ask an exorbitant price to commence, in self-defence is induced to bid very low, neither knowing the real value of the article, nor consequently how low the seller intends to come, and after talking abundance of nonsense, on both sides, they come at last to the terms, which ought to have been at first proposed and accepted. This is a matter of such grave importance, both in its own character and in its consequences, that it deserves the serious consideration of all tradesmen. The writer hopes that this habit, which, some years ago was universal, is beginning to give way to a more honourable and straightforward mode of dealing. An amendment, in this respect, deserves all the efforts which can be made for its attainment.

Connected with the moral defect which has just been pointed out, and arising from the same inattention to correct principles, is the *want of punctuality*, for which most of the artisans in Wales are notorious. In the larger towns there may be less cause for complaint. Competition amongst a great number of men, of the same trade, exercises a salutary influence, and compels them to be a little more regular in the fulfilment of their engagements. But in the country, where the population is thin, and the artisans are few, a want of punctuality is a grievance everywhere felt. A man will undertake to finish a piece of work by a certain day, but when the appointed time arrives, it frequently turns out, that he has not commenced it, and in some cases that he has forgot the whole affair. In some instances other applicants have come to him, with very pressing requests to have a certain article done forthwith; and he has attended to their wishes and deliberately violated his former engagement. And what is still more galling and disgraceful, the promise which

he first made and violated, is repeatedly made and violated, before the business is completed.

Much intemperance prevails in the principality. This vice was on the increase, and beginning to acquire a very general ascendancy, until some check was given to it by the establishment of temperance and total abstinence societies. I am of opinion that many people ought not to be teetotallers, owing to "their often infirmities;" it would, therefore, be very tyrannical in any society, to insist on their conformity to a principle which would be injurious to their health. It appears very plain that taking wine or other fermented liquors, is perfectly lawful, and even scriptural; but neither reason, law, nor Scripture, sanctions a man in taking such liquors to excess, nor requires him even to use them at all if he chooses to do without them. Whilst temperance is a virtue founded in reason and enforced by holy writ, the only ground on which total abstinence can stand is expediency, arising from the obvious necessity of making some great effort to rescue the country from the destructive influence of drunkenness, and the conviction that nothing short of total abstinence will ever effectually reclaim the drunkard. As a reason for *total* abstinence, it is urged with great justice, that temperate drinking, without the greatest caution, leads to habits of intemperance, and that no drunkard can be found in the world who did not commence with moderate drinking. But it is objected that the disciples of total abstinence make too much noise and parade, holding processions and having banners flying, and hymns sung as they move along the streets and high roads. Surely all this is very harmless, and infinitely more agreeable than the fiend-like noise of a drunken party, returning from their midnight revels. And it should be borne in mind, that an alluring mode of proceeding, is altogether necessary, to induce some of the classes intended to be benefited, to unite themselves with the society. Another charge, brought against those who are zealous in

behalf of these societies is, that they enlist women and children in their cause! This ought to be considered a feature of excellence rather than a cause of censure. Does not intoxication gain ground, very rapidly, among the female sex? An effort therefore to rescue this most interesting part of society ought, in all fairness, to be regarded as very praiseworthy, and deserving of all encouragement. Children cannot be too early initiated in sober habits, especially as thoughtless people are very apt to entice them to take intoxicating drinks, at an age when they must be not only unnecessary, but highly injurious to their tender frames. A remarkable instance of this occurred a few years ago, in a town in Carmarthenshire. In that town, as in many others in South Wales, it is the custom, on new year's day, for families to give some pence to the children of the poor, who are seen in groups at the doors of the more wealthy people, expecting this annual donation. A large number of children applied at the shops of two gin-retailers in the town, who, instead of giving them copper, treated them all with spirits, thus encouraging a habit which might be most destructive to the poor children in after-life. This infamous work was exposed by the Curate of the parish, at a temperance meeting, which was held soon after; but instead of receiving the sympathy and the approbation of the public, he experienced so much trouble from all parties that he was glad to take his departure from the place. How awfully depraved must be the moral state of such a people! At the time when this occurrence took place, there were about sixty public houses in that small town, which contains only seventeen hundred inhabitants; hence the outcry of Bacchus and his votaries.— It is not irrelevant to state here, as a further instance of the intemperate character of that town and neighbourhood, that, from inquiries made, by a medical gentleman in the place, of all the shopkeepers, he found that they paid three thousand pounds, annually, for that pernicious drug *tobacco*;

to which must be added four or five hundred pounds more, at least, as the profit of the retailers!—If many people have satisfactory reasons for not joining temperance and total abstinence societies, we presume they can find none for shewing hostility towards those that have joined them, and are pledged to advocate their cause; and I should consider the heart of that man in a very unenviable state, who could feel inclined to employ the press, as an instrument, to impede the progress of their views, or the enlargement of their number.

It has been calculated that intoxicating drinks, in all the points of view which may be taken of them, cost Great Britain and Ireland, every year, nearly a hundred millions of money!

There were, some time back, one hundred thousand persons who had signed the pledge of total abstinence in NORTH WALES.

Superstition has many disciples in the principality. There are some who believe that a bird, which they call a 'corpse bird,' comes to the window of a person who is about to die, and that he flaps his wings against it, or at least that he passes near the house, and shrieks two or three times. That such an event frequently takes place, cannot be doubted, but we think it may be easily accounted for. When any person happens to be seriously ill, it is always the case that some of his friends attend him during the night, and a candle is kept burning, for purposes of convenience and comfort. It also frequently occurs that birds are disturbed in their places of rest, and fly off; and observing a light in the window of the room where the sick man lies, they proceed directly towards it, and coming suddenly and unexpectedly in contact with the glass, they very naturally utter a shrill note which produces superstitious awe in the minds of those who hear it. Should the sick man be so unfortunate as to catch the sound, he gives up in despair every hope of recovery, and from that moment sinks rapidly, and is soon consigned to his grave.

In some parts, especially of North Wales, the owl, a bird which makes its excursions at night, is a very terrible corpse bird. In its flights in search of food, it happens that the bird passes near a house where a short time after the mortality of one of its inmates takes place. Some one who may have heard the doleful shrieks of the creature, reports the circumstance to his acquaintances, and so the superstition is kept alive. Occasionally an owl is attracted by the light in the window of a sick chamber, and having come close by, it sends forth its deadly note, till all the attendants on the sick person are petrified.

It is generally believed in the Diocese of St. David that a corpse candle in some particular instances, precedes a funeral, of which it is supposed to be a fatal and monitory sign. The individual whose death it is intended to predict may be well at the time, but in most cases he is known to be lying ill. His corpse candle, which is described as a small blue light, is said to leave the room in which his death will occur, and to proceed out of the dwelling, and along the road to the Church, marking precisely the course which the funeral will take. After remaining in the Church, the time which the service for the dead generally occupies, it leaves the sanctuary and proceeds to the grave, into which it drops and is lost. Some of the neighbours having observed it, the fact is reported, and the death of the sick person is daily expected. He dies! and the prediction is fulfilled.

Whilst there are large classes who believe in these very ridiculous superstitions, it is but just to say that the greater part of the people repudiate them; and it may be safely maintained that the notions respecting them are fading away. In the counties of Flint, Denbigh, and a part of Carnarvonshire, the efficacy of St. Elian's well was, *till lately*, considered very powerful. This well is situated in the parish of Llandrillo, not a great distance from the road which leads from Conway to Abergele. It contains but a very small spring of

water. At one time it was encircled with a wall, and a bush grew within the enclosure ; but these have now disappeared. To this place people who considered themselves injured, were, for centuries, in the habit of repairing, for the purpose of obtaining a curse upon the person or persons who had done them any wrong. The ceremony used on the occasion was of the following nature:—When the conjuror had received his fee, he wrote the name of the individual to be cursed, on a little parchment, which he folded up in a piece of thin lead, to which he attached, by a string, a small slate, on which he wrote the initials of the name. The whole was then thrown into the well, by doing which he repeated the curse to be inflicted, taking up, and letting down again, some portion of the water. In the meantime the poor devoted object was sure to hear of the circumstance, and was recommended to go and have his name taken out of the well. He having inquired of the conjuror if his name had been put in, was always answered in the affirmative, and it would surely be there before the company came to it, that the wretch might have his fee for taking it out. In doing that, the following ceremonies were used:—In a house, in the vicinity, he that had been cursed read, or had read for him, two Psalms; then he walked round the well three times; after which he read again some portion of the Scriptures; then the well was emptied of its water, and the slate, together with the lead inclosing his name, was given to him. When this was done the individual was dismissed, and recommended to read large portions of the book of Job and the Psalms, for the three succeeding Fridays. How awful it was to mingle religion with such a genuine piece of Satanic work as this ! Sometimes farms as well as men were conjured, either for good or for evil. So great were the effects of the curse of the well, on the minds of a great multitude, among the lower ranks, in Gwynedd and Powis, that many have fallen to a premature grave, being terrified to death under the continued

apprehension of some awful calamity befalling them. But thanks to the firmness of the magistrates in the neighbourhood, this cause of national disgrace has been wiped away, and at present St. Elian's well yields nothing but a blessing.

I am inclined to think that believers in dreams are the largest class of the votaries of superstition. Many of these endeavour to interpret their own dreams; but there are professors in the art, to whom the credulous classes resort for the purpose of having their nocturnal visions interpreted. These fortune-tellers are, generally, old women, whose term of existence is drawing to a close. It is to be hoped that their mantles and their wands will be buried with them, and that no portion of their spirit will rest on their survivors.

A belief in the appearance of ghosts also is very prevalent in Wales. Two men of no common reputation, belonging to a dissenting body of people, declared themselves, in the hearing of the writer, converts to this belief. The reason which one of them ventured to adduce, in support of his opinion was, that the Almighty allows *disembodied* spirits to appear, to confirm the disclosures of Revelation respecting a spiritual world. But this seems to me a very serious reflection on the evidence in favour of the divine inspiration of the holy Scriptures! What! is it necessary that ghosts and goblins should come and frighten poor mortals into the belief that the Bible is the word of God? If it be, how is it that they appear so very seldom? and that there are a thousand believers, who have not seen such beings, for every one who pretends to have had a view of them? But away with such trumpery! we want no messengers from the regions of the dead to convince us that the Bible is an inspired book—it carries with it its own evidence. "If they hear not Moses and the prophets neither will they be persuaded, though one rose from the dead."

One of the greatest crimes, with which our country can be charged, arises from the improper manner in which young people associate together previous to their entering the matri-

monial state. Whilst adultery is a crime seldom heard of, instances in which parties preparing for marriage forestall the privileges of that sacred state are shamefully numerous. The fault lies principally with the masters and parents, who, from a mistaken notion of their duty, arising from inattention to the laws of our nature, deny the female part of their household the opportunity of associating at proper hours, and in proper places, with their future husbands. The truth is that the preliminaries to matrimony are a good deal under disgrace, among some sections of the community, so that young people are much bantered when it is known that they associate together for the purpose of courtship. To avoid all the unpleasantness, as much secrecy as possible is observed by them, and no time is found to answer their purpose so well as the dead of night. It requires no observations of mine to expose the improper and dangerous character of this custom. The comment supplied by the unhappy state in which so many females are found, before their marriage, is a practical demonstration of the evil. The following table shows, to a certain extent, the consequence of the custom which it is my object to discourage by exposure.

An Account of the Illegitimate Children, born in the several counties of Wales, in the year 1830, with the proportion of such children, to the average number of other children born in that year, taken from the Official Tables of Revenue, Population, &c.

Counties.	Illegitimates.		Total.	Proportion of Illegitimate to other Children.
	Males.	Female		
Anglesey	33	28	61	One in 20
Carnarvon	36	44	80	20
Denbigh	55	52	107	21
Flint	44	37	81	23
Merioneth	8	13	21	34
Montgomery.....	76	65	141	12
Brecon	38	44	82	11
Cardigan	58	58	116	13
Carmarthen	89	76	165	13
Glamorgan	158	117	275	10
Pembroke	110	100	210	8
Radnor	52	48	100	7
Totals	757	682	1,439	Averaging 1 for every 13 Legi- timate Child.
The same Totals for England are..	9,390	9,210	18,600	 20

In all France, the proportion of illegitimate children to the legitimate, is as one to 13, but in Paris alone as *one to three*. In Denmark the proportion is one in *ninety-six*; in Norway one in fourteen; and in Hamburgh *one in five*.—*Report of Poor Law Com.* PENNY CYCLO. Art. Bastard.

England can have no right to make a handle of this statement against Wales. Let her first count the houses of ill fame in her large towns, and tell the number of those that frequent them. Such places are comparatively few in the principality, and in many towns entirely unknown. If all the police reports, and all the statements of the London press be true, and there can be no reason to doubt them, there is more crime committed in the metropolis alone, in three months, than in the whole of Wales in twelve.

The only way in which the foul disgrace, which has been exposed, can be rolled away from our country is, by more prudence, consideration, and resolution, on the part of parents and masters. It is said that young people find the method of proceeding which has been censured, the surest way of obtaining the consent of their parents to their marriage, and that if it were not for the unfortunate condition to which the female is brought, her parents would, in numerous cases, treat the suit of the young man with indifference, if not with decided opposition, but when the pregnancy of the daughter is discovered, to palliate the disgrace, they find it necessary to hasten the marriage. Marriages cannot be contracted without previous communication between persons of both sexes. If inspiration itself has pronounced marriage 'honourable in all,' I assert that the previous intercourse, properly conducted, is equally honourable. It is high time that more prudent regulations should be made in every house; and if, when such regulations are known, young people will not abandon their present very improper habit, let any stranger found in a house at improper hours, and without the consent of the parents or masters, be punished, and let the punishment increase in proportion as the crime is repeated. 'O!

there must be some chosen curse, some hidden thunder, in the stores of heaven, red with uncommon wrath,' to blast the men who trample on the laws which forbid impurity, and who tempt the ruin of themselves and their country, to gratify their unhallowed passions!

The more respectable part of society in the principality, set themselves against the habit, and allow nothing of the kind, to their knowledge, in their houses. Expulsion is the immediate consequence when servants are found to indulge in the practice. The Calvinistic Methodists as a body have, for years, carried on a war against it; but will they allow me to say, that I fear they have mistaken the best method of eradicating the evil? They, as parents and masters, must reform their sentiments in regard to the intercourse previous to marriage, and must reform the regulations of their household. If the whole community of virtuous people do this, the foul disgrace which at present hangs over us as a nation will soon be taken away.

Frequent complaints are made of the prejudices fostered by religious parties in Wales against one another. How much brotherly affection may be cherished by persons belonging to the same communion, towards their own brethren, I cannot undertake to state. It is to be hoped that most of those who enlist themselves under the same banner of religion, cherish that esteem and kindly feeling for their fellow-travellers to eternity, which the Christian Legislator commands. But the facts are notorious, that much civil dissention, and frequent divisions of single congregations into opposing parties, occur, among the various sects in the principality. The ebullition of passion, of folly, and of narrow-mindedness, indulged on these occasions, forces upon us the opinion that religion is at a very low ebb indeed among these pugnacious tribes. Contentions of this kind are carried on chiefly by those parties who advocate a republican form of church government. The two bodies of Methodists, owing to their more aristocratic system, are comparatively

free from civil commotions, but of these the one which has hitherto kept most compactly together is the Calvinistic party.

A strong feeling of prejudice is entertained, by each religious party, against all the others which coexist. And though this feeling may not be so fierce in its operation, at the present time, as it was in former years, it is very evident that the evil principle is still at work. When one denomination erects a place of worship in any neighbourhood, another body, having a few members in the same locality, will build a sort of opposition house, and that frequently close to it. Who that has travelled from Machynlleth to Aberystwyth, has not observed, on the road side, two meeting-houses, at furthest not more than fifteen or twenty yards apart from each other? It may well be supposed that the bickerings, the unchristian reflections, and the bigoted practices of those who frequent such places, must be of very general occurrence.

Political strife, likewise, is in a state of great activity in this country. Much injury is done to the feelings, the temper, and the social circumstances of the community, by the unreasonable modes of proceeding adopted by the different political partisans. Generally speaking the higher classes drop their hostility, when the occasions which excited them have passed away, and they act with that gentlemanly conduct which their station in society and their education prescribe. But rancorous feelings are harboured, for a long time, by the lower functionaries connected with elections. The spirit of strife is kept up by the periodicals and journals, which, in scurrility, misrepresentation, and uncharitableness, may vie with those of England or any other country. But such as profess to be of a religious character leave those of England very far behind in the race of discord. All these contain a mixture of religion and politics, accompanied by a great number of anecdotes, which are prejudicial to other parties, especially the Church of England. The Editor of one of these

publications, a short time ago, after inserting articles which tended to disorganize the universe, all the year round, at the close of it, thanked his correspondents for the Christian spirit which they had displayed !

THE CAUSES which have acted in producing the faults and defects which we have pointed out, in the Welsh character, deserve to be briefly considered. They are undoubtedly various and complicated, and more space would be required to trace them, even imperfectly, than the limits of this Essay will allow. I can therefore only glance at a few of them. The natural depravity of the human heart must be assigned as the principal source, whence flow the imperfections of every character, whether individual or national. Other agencies contribute their influence, but the root of all the evil must be sought in the fallen condition of man.

A sound education does much to improve the character of mankind, and to save individuals and communities from many of the unfortunate habits which lead to shame, and call for humiliation. The kind of education which the Welsh people have been receiving could hardly be more defective. This arose, in a great measure, from the scarcity of competent teachers, and this again was occasioned because of the very inadequate remuneration generally given to persons engaged in tuition. No situation requires more genuine qualifications than that of an instructor of children, but no class of men have fewer pretensions to those qualifications than the majority of the schoolmasters employed in our country.

An improvement is evidently taking place in this interesting class of persons ; but the character of the nation has been formed by the training received in days that are gone by. It may be hoped that the next generation will far surpass the one now existing, both in intellectual attainments and moral excellence. The reflections which I have felt it my duty to make, on the schools of Wales, are not intended to be applied to the few Grammar schools, established in different parts of

the country, at which the wealthier classes are educated. We have to do, at present, chiefly with those institutions which produce their influence on the mass of the people. In many of the towns, and I might mention Bangor, Carnarvon, and Beaumaris, the national schools are conducted with great care, being superintended by competent teachers. In addition to what I have stated, several causes appear, why these valuable establishments, generally, are not more productive of benefit to the community. The first is that the scholars are, in some instances, too numerous for the efficient superintendence of one man; and, in the next place, the children are taken from school after so short a stay, that the training loses its effects amidst the powerful influences, of a deteriorating kind, which act on the youthful mind. This second cause seems to be, by far, the greater grievance. In villages and rural districts, the first grievance is seldom felt, but it is to be lamented that a premature removal from the school, in conjunction with other influences, prevents the children from deriving that benefit which otherwise they might. In all the day-schools instruction is communicated in inaccurate English, but the language spoken by the lower classes, even in towns, and by all in the rural districts, is the Welsh. This *unnatural* state of things is the giant difficulty with which education in Wales has to contend. The understanding is not engaged and enlightened, because instruction is given in an unknown tongue. A very small part indeed of the tuition is devoted to the explanation of the meaning of English words; so that, in truth, neither Welsh nor English is taught, to any purpose, in the schools of the principality. The consequences are many, and are most injurious to the honour, and even to the prosperity, of the inhabitants. The auditor of a union, in one of the counties of North Wales, could pass the accounts of only two parishes, out of about fifty two, at an audit which took place, I believe, last year. Such accounts are amongst the simplest things which a man may be called upon to make up, and yet such is

the defective state of scholarship in our country that, in about fifty parishes, persons appointed to fill parochial offices could not make the statement of their receipts and payments so intelligible as to pass the usual examination. I received this information from a man who was present, when the business was transacted, and who was himself a parish officer at the time.

Much has been done, of late, in the diocese of Bangor, to advance the cause of education, and to improve the character of the National Schools, by the zeal and activity of the Very Reverend the Dean; and it may be confidently expected that the additional measures which have been just adopted, for the purpose of training competent teachers, will infuse new vigour into the whole national system of education.

The following is a tabular view of the state of education in Wales; which is, as far as I know, the only one that has been published by authority. It is taken from the Penny Cyclopædia, Art. Great Britain:—

Infant schools	53	Scholars	1,866.
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Daily schools	1376	Do.	52,944.
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(Of these 192 are endowed.)

Sunday schools . .	1899	Do.	173,171.
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The want of fixed and active principles, of a virtuous nature, is a sure consequence of inefficient training; fickleness of mind, indecision of character, or brutal obstinacy, will be the result. In circumstances of some difficulty, the man who has no sound view of the principles which ought to guide his conduct, will act at random, and most likely will act wrong. As to the confined sphere within which people have generally to move, the common-place views which they have received from their parents and neighbours, may answer their purpose tolerably well. But in new and untried situations, an acquaintance with general principles, and the possession of a steady mind, are of the greatest importance. Some attention to these suggestions, by the adoption of measures to remedy the defective

state of discipline, over youthful minds in Wales, and to ground them in enlarged and correct views of sound principles, would, in process of time, greatly improve the national character. It is of the utmost consequence that the powers of reflection should be trained to the habit of thinking, for then mankind would at all times be able to derive pleasure from their own resources, as rational as it would be exalted, and would be in a fair way of answering the purposes for which they have been placed on earth.

Next to the want of efficient education we have to lament the imperfect state of parental discipline in the principality. What is seen and heard at home is sure to act on the minds and hearts of youth, so as to give a bias to their dispositions, and create a habit which is likely to remain with them to the end of life. Every house with children is a sort of moral manufactory in which mankind are apprenticed to the trade of acting. An efficient discipline at home would act as a powerful auxiliary to the salutary lessons and course of training pursued at school, and in cases of entire exemption from the latter, would, in a great measure, establish the habit of correct acting, counteract the influence of bad example, and save many a child from ruin. Having shown that Wales, generally speaking, contains a virtuous population, it is clear that parents make some efforts to teach their children what is correct in theory and upright in conduct. But the discipline is not sufficiently enlarged and vigorous. It wants energy of mind, and the direction of sound and enlightened principles, to assist its operations. Too much severity must be avoided as equally injurious with too great a laxity. Long periods of laxness, occasionally interrupted by fits of severe correction, cannot fail to be not only ineffectual for good but highly productive of evil. Parental discipline should be a continual course of explanation and of reasoning. The more simple the whole process the

better will it answer the purpose. Fathers are forbidden to provoke their children to wrath. Objects of choice, of an innocent and useful kind, should be presented to children, and they ought to be allowed to select those that are most agreeable to themselves. But improprieties of conduct ought not to be passed over without correction. "Plato, reproving a young man for playing at some childish game, the youth remarked, you chide me for a very trifling fault. Custom, replied the philosopher, is no trifle. And, adds Montaigne, he was in the right, for our perversities begin in infancy." Parental discipline in Wales seems to suffer more from laxness than from undue severity, of which there is abundant proof in the self-will and waywardness of the rising generation. Children should be subdued and trained to obedience from their earliest infancy, if not, they will most probably have to suffer much themselves, and will be very troublesome members of society. The following anecdote is very illustrative, and conveys a significant admonition. A woman, residing in some part of England, had a little girl, of about five years of age, whom she was quite unable to control. A lecturer on education happening to come to her neighbourhood, she applied to him for advice. He inquired the age of the child, and on being informed that she was about five, told the mother that she was too late in her application, and that he could give her no advice. It is dangerous to allow young people to form their own views of men and things, as such views are generally imperfect and inaccurate. Children are often suffered to persist in a course of conduct, framed by themselves, though very unsuitable to their station and capacity; it cannot therefore be a matter of surprise that they frequently make a shipwreck of their comfort, and ruin their character. Defective parental discipline, and an inefficient course of education, have reduced to degradation and misery many families, which might otherwise be moving

in the highest circles of society. Some branches of them are outcasts, who neither have respect for themselves, nor are respected by others.

A few years back, the writer happened to be in the society of two intelligent men, in one of the counties of South Wales, when their conversation turned on the importance of a collegiate education, in forming the mind and manners of the higher classes. One of the persons observed that, "setting aside the peers, there was only one accomplished lay gentleman to be found in the whole county. The other, mentioning the names of several wealthy people, demanded what his friend thought of Mr. G? Why, replied the other, he is a fop. And what think you of Mr. L? He is a coxcomb. And what is your opinion of Mr. R? Why, judging from his conversation and habits, he seems more nearly allied to the brute creation than to reasonable beings. And do you suppose, added he, that Mr. — would have ruined his patrimonial estate, and annihilated a family which can trace its pedigrees for twelve centuries, if he had received a collegiate education?" Most probably he would not, especially if that education had been aided by a vigorous parental discipline. But a departure from propriety commenced with the head of the family, and he, having involved himself in difficulties, found it necessary to sell some portion of his property. The consent of the heir was necessary, and in order to obtain it, the father was obliged to allow him a large sum of money for his own use. Having commenced the race of dissipation, it was found difficult to stop. Onward the heroes of the tale proceeded, with a recklessness which is truly astonishing. In the course of a few years, it is reported that the younger member of the family expended above eighty thousand pounds, in gratifying his follies, and pampering his vices; and the patrimonial property, worth some thousands a year, has become alienated for ever from the family. As parental discipline, in this instance, did not produce the in-

fluence which it might, if a virtuous example had given its aid, it is not improbable that a sound education would have done much to sober the mind of the son, and made him, in temporal affairs, the saviour of his family, instead of which he is now both an outlaw and an outcast from society.

Another case, illustrative of the same subject, is well known in a county of North Wales. The heir of a property, of some hundreds of pounds annual value, by a mad career of dissipation and gambling, scattered to the winds from twelve to fifteen thousand pounds, and at the present time performs the duties of one of the meanest and most objectionable offices in order to obtain a livelihood. The training which education, and a wise exercise of parental discipline, would have effected, in the case of this individual, might have saved a numerous family from poverty and its attendant evils.

About twelve years ago, the writer happened to be conversing with a gentleman farmer, residing in the principality, on the subject of education. Both of us agreed as to the importance of it to the well-being of the rising generation. This farmer had a son, about fourteen years of age, to whom a handsome fortune, amounting to several thousand pounds, had lately been bequeathed by a relative of the family. The father observed that he should be glad to find a private tutor for his son, who would be satisfied with his board and lodgings as a remuneration for his trouble! Had a thousand pounds of the money, belonging to the youth, been devoted to procure a liberal education for him, the benefit might have been immense. Instead of which, parental discipline and education were neglected, and the young man grew up in ignorance and dissipation; and the property at this time, if report speaks true, is nearly all wasted. It is lamentable to think how much more money is valued by many than knowledge, or I should rather say, than a course of vigorous and efficient training of the mind. The Demon of avarice has a numerous class of worshippers in the principality; on his

altar intelligence, morality, and religion, are sacrificed, for the purpose of obtaining his smiles, and be blessed with the riches that perish. But Mammon can impart no happiness; though, in the present age, he confers more power than knowledge. It should be remembered, however, that wealth, unless properly used, becomes a most corrupting agent, alienating the heart from virtue, and assisting the ignorant and undisciplined in their downward course to ruin and death!

It may well be questioned whether any part of the world has finer looking females than Wales; but their education is so much neglected that, though reading and needlework are considered indispensable, yet the practice of writing and the knowledge of arithmetic are so imperfectly acquired as to answer very little purpose. I fear the opinion held by many is too true, that not twenty females in Wales are acquainted with the grammar of their native tongue. The higher class of young ladies are educated altogether on the English system, and many of them are unable to speak the Welsh language. In some few towns this interesting portion of society make themselves useful, by visiting the cottages of the poor, and reporting their state to the minister of the parish, and by acting as collectors for the funds of missionary and other charitable institutions. But this practice is only in its infancy in any part of Wales, and in rural districts such a thing is hardly known. In this praiseworthy conduct, therefore, there is abundant room for improvement.

THE MEANS which would tend to raise the religious, moral, and intellectual character of the principality, have been repeatedly though briefly alluded to in the course of this Essay, but they deserve a further consideration. As I have already intimated, an *efficient* ministration of the word of God must be brought to bear on the various classes of society. We must not attempt to reform the world without the Gospel of Christ. This is the grand instrument, ordained by heaven, for the recovery and transformation of the human family; and

that which is designed to effect a change in the whole must needs produce the desired improvement in our beloved native land. Other means are not to be contemned, but to be brought into play as powerful though subordinate agents. The manner which will best recommend the reception of divine truth deserves the serious consideration of those who minister in holy things, especially those who are appointed by law to instruct the people. The peculiarity of the Welsh character should be remembered, a peculiarity which no Welshman can fail to understand, and value, though strangers may; and to which it is of importance that some deference should be paid, by all that are united with us under the same crowned head. But as far as this national peculiarity is understood, by those who have not been born and bred in the principality, it is strenuously opposed, in all its parts, with the view of effecting its destruction. It is not recommended, in this Essay, to consult the bad taste or vulgar predilections of the inhabitants so as to lower the style of the Christian ministry, but adaptation is recommended for the purpose of raising the character, and improving the taste, of the people. Of what use would it be to the angler, to have a golden hook attached to his rod, if it were so constructed as to disqualify it for performing its intended purpose. Catching fish is the great object which the angler has in view when he prepares his instruments and goes to the river side.

A closer union of the various religious communities of the principality would remove many obstructions to its improvement—would secure general co-operation in carrying into effect any beneficial plans which might be devised—would lay low some of the barriers which prevent many people from attaching themselves to any denomination of Christians—people who are living in a state of indecision, irreligion, and almost practical atheism. The union pleaded for is a complete outward amalgamation. It does not appear necessary that there should be an entire agreement on all points of inferior

importance, however desirable such an agreement might be ; but on fundamental truths it is indispensable that unanimity should exist, else no outward union can take place. Indeed, such a unanimity does exist, amongst the greater religious sections into which the principality is divided ! It is not on essential points, but on those that are circumstantial, that a difference prevails. A state of religious division must be sinful. The guilt of schism rests with those who make unimportant things matters of great consequence, and on their account separate. But schism has been struck out of the catalogue of sins, in our country, and most of, if not all the sectarians, consider the peculiarities, on account of which they are distinct parties, as their distinguishing excellences. And one periodical publication, belonging to a numerous body of Dissenters, has stated that the dissensions and the quarrels which occur in their congregations are their glory ! Why do we not all rally round the standard of the Church which, of all the sections of Christendom, has the most comprehensive and liberal creed, which honours the holy Scriptures in the most eminent manner, and makes most use of them in the service of Almighty God, and in her endeavours to reform the world ?

Greater attention must be paid to the education of the young. The plan just commenced in the city of Bangor, for the purpose of training competent teachers, deserves the highest commendation and the most liberal support. It might be taken as a model for the establishment of similar institutions, if not in every county, at least in every diocese of the principality. This is commencing an improvement at the fountain-head ; and, if carried out throughout the whole country, we might, in the course of time, expect to see the happiest results.

The schools in Wales are very inadequately supported. In many places they languish for want of funds to pay the teachers and to meet other necessary expenses. Some of

the great landed proprietors do but little to assist the onward course of improvement, even in regard to the children of their own tenants. How different is the conduct of some gentlemen, connected with the parish of Llandwrog, in Carnarvonshire. Sensible of their obligations to provide for the spiritual good of those who labour to increase their temporal possessions, they have done much to encourage the excellent Rector of the parish, to erect a schoolroom, a house for the teacher, and a new Church, in the part of his parish which is most thickly populated, but which is several miles distant from the parish Church. The proprietors of some quarries, in that parish, have taken up the matter with zeal. Sir J. Kennaway is one of them ; but I have not been informed of the amount of his contributions. Mr. Kingscote has subscribed £300 towards building a schoolroom. These gentlemen have also promised £50 towards erecting a new Church, on a spot of ground given by Lord Newborough. For the furtherance of this object, his Lordship the Bishop of Bangor, with his usual liberality, contributes £50. Mr. Garmons £100. And the Rev. D. Williams, the Rector, subscribes £50. Others have promised to come forward, and it may be hoped that the important objects will soon be achieved.

At Carnarvon education is progressing. A new schoolroom, on a superior plan, is about to be built there, which will do much to circulate sound principles among the rising generation.

These undertakings, it may be hoped, will be adopted as patterns by others who have been blessed with temporal means. Such means have been entrusted to us as media of testing our character. The use we make of them, speaking generally, exposes the principles which regulate our hearts ; if our own indulgence and aggrandizement be the purposes to which they are principally applied, it must be evident that selfishness is the grand power which is allowed principally

to govern us ; consequently our character is set down in the great records of heaven as selfish beings, and we must be treated as such at the great assize, when the Judge of All will adjust the affairs of the universe.

But after erecting schoolrooms, education must not be suffered to languish for the want of support, which, I am sorry to say, is the case in too many instances in this country. A good teacher of children ought to be well remunerated, for his work is both laborious and irksome ; yet few people are worse paid than schoolmasters. What therefore can be expected but that they should engage in their avocation without spirit, and perform its duties with indifference. Some receive only from seven to eight shillings a week ; but the average stipend is from ten to twenty shillings. In the larger towns I know that the teachers of the National Schools are more liberally remunerated. The patrons of such establishments, in those places, do not adhere to the bad policy of paying a public functionary wages which would keep both himself and family at the starving point. When such a thing is done, much is lost to the employers and nothing is gained. IS IT ANY THING BUT REASONABLE, THAT THE LANDED PROPRIETORS SHOULD TAKE CARE THAT A SCHOOL BE ESTABLISHED IN EVERY PARISH, WHERE THEY HAVE PROPERTY, BY THE PRODUCE OF WHICH THEY ARE ENABLED TO LIVE IN EASE AND SPLENDOUR ?

The education of the lowest class of the people ought to comprise reading, writing, and arithmetic. To which the grammar of the language, in which they are to converse through life, ought to be added, as it teaches accuracy of thought and expression. Geography is very useful. I would likewise have the fundamental principles of natural philosophy, and their application to practical purposes, as well as the elements of revealed religion, taught, in a very plain manner, from small treatises on these subjects. The best of books

must not be neglected. A treatise on morality, and on the economy of life, containing a few short chapters on the nature and necessity of a regular government, pointing out the duties of subjects to their rulers, would be very useful. The rest of the book might explain, very briefly, the nature of truth, and show its essential importance as a regulator of the heart, and the promoter of general order and happiness. Then the duties which we owe to ourselves, our kindred, our neighbours, and the whole human family, might be explained. A small treatise on some of the laws of the kingdom, which particularly affect the middle and lower classes, and an explanation of the punishments to which a breach of those laws subjects an individual, would be of great service. Such a course would expand the mind, tend to lessen the selfishness of our nature, and facilitate a general union of all mankind in the bonds of peace and love. The books might be prepared under the sanction of government, or of Ecclesiastical authority. And I consider it of the *highest importance* that they should be both in the English and Welsh languages, in opposite columns or pages; this plan would meet the wishes of all parties, and is the only one likely to answer any good purposes in Wales.

I am happy to find that the preceding suggestions are sanctioned by the authority of all enlightened men, who claim liberty for themselves, and love to see it enjoyed by their fellow-creatures. Baron Cuvier very forcibly says: "Give *schools* before political rights; make citizens comprehend the duties that the state of society imposes on them; teach them what *are* political rights before you offer them for their enjoyment: then all amelioration will be made without causing a shock; then each idea, thrown upon good ground, will have time to germinate, to grow, and to ripen, without convulsing the social body. Imitate nature, which, in the development of beings, acts by gradation, and gives time to every member to grow to perfection. The infant remains nine months in its

mother's womb; man's physical perfection only takes place between twenty and thirty, and his moral completion from thirty to forty. Institutions must have ages to produce all their fruit; witness Christianity, the effects of which are not yet accomplished, notwithstanding eighteen centuries of existence."

The question whether the Welsh language should be perpetuated, or that means should be adopted to produce its rapid decline and death, deserves the grave consideration of all that are concerned in the welfare of the principality. Who does not see that, in point of knowledge, the introduction of English, into general use in Wales, would enable a man to become acquainted with the best kind of books in infinite variety, and that mechanics and labourers would have almost the wide world before them, to which they might go in quest of employment, if a deficiency should occur at home? The consequence of doing away with the Welsh language would be, that the nation would become amalgamated with the English, and would form one people, distinguishable only by the names of the two countries.

On the other hand, it is a question of importance whether the extinction of our language be practicable, and, if practicable, whether, *upon the whole*, such a thing would be beneficial. It must be allowed that it is a most ancient language, and possessed of considerable power of expression. If it is deficient of much that is good, on literary subjects, it is likewise exempt from nearly all that tends to corrupt the mind. The most objectionable part of the mental food administered to the common people appears to be contained in some of the monthly periodicals, which are conducted in a very unfair and scurrilous manner. But infidelity and popery, two of the greatest foes of human nature, have found it difficult to penetrate among our hills. There is, throughout the country, an ardent, even an enthusiastic attachment to our native tongue. Since I commenced writing this Essay, I have asked the

opinion of a great number of my friends on the point under consideration, and no one has given the least encouragement to the idea of extinguishing the language. A gentleman, who is in respectable circumstances in society, declared that he would resist such an attempt even to the last drop of blood in his veins. One of the toasts always proposed, at anniversary dinners of Welsh societies is, 'The age of the world to the Welsh language.' The prophecy of Taliesin has had very great power in continuing the determination to give it perpetuity, and he is considered to have spoken almost under the influence of inspiration. His words are to the following purpose:—

"EU NER A VOLANT;
EU HIAITH A GADWANT;
EU TIR A GOLLANT,
OND GWYLLT WALLIA."

Latin version by Dr. Davies.

Usque laudabunt Dominum creantem;
Usque servabunt idioma linguae;
Arvaque amittent sua cuncta, præter
Wallica rura.

English version by the Rev. J. Walters.

Still shall they chant their great Creator's praise;
Still, still, retain their language and their lays;
But nought preserve of all their wide domains,
Save Wallia's wild, uncultivated, plains.

On the whole I am inclined to the opinion that the extinction of the language is impracticable; consequently, the discouragement of it must be both impolitic and wicked. Another thing I may say, in favour of cultivating the Welsh is, that the progress of the English will by no means be impeded by so doing; and the reason seems to be that an acquaintance with the scanty literature of Wales gives a taste for knowledge, but does not satisfy the cravings of the mind. A desire for more is excited, and our rising population strive to acquire a knowledge of the English, that they may drink

from the abundant streams which flow in that language. Facts bear me out in this statement. Never has the Welsh language been more encouraged than during the last twenty-five years, and never, in the same compass of time, has the English spread itself so much over the principality.

How very desirable it is to see innocent recreations introduced among the people in general! Greatly is it to be lamented that many teachers of religion, possessed of more zeal than knowledge, have kept up a regular thunder against almost all innocent amusements, and have succeeded in creating a prejudice against them, and banishing them from use in society. For my part I am very anxious to see instrumental music restored to a respectable position, and becoming generally cultivated. I plead for no abuse, but for the rational use, of various instruments. The following remarks by Dr. Channing will illustrate my own views and ably defend them :

“ In every community there *must* be pleasures, relaxations, and means of agreeable excitement, and if innocent ones are not furnished, *resort will be had to criminal*. Man was made to enjoy, as well as to labour ; and the state of society should be adapted to this principle of human nature. France, especially before the Revolution, has been represented as a singularly temperate country ; a fact to be explained, at least in part, by the constitutional cheerfulness of that people, and by the prevalence of simple and innocent gratifications, especially among the peasantry. Men drink to excess very often to shake off depression, or to satisfy the restless thirst for agreeable excitement ; and these motives are excluded in a cheerful community. A gloomy state of society, in which there are few innocent recreations, may be expected to abound in drunkenness, if opportunities are afforded. The savage drinks to excess because his hours of sobriety are dull and unvaried, because, in losing the consciousness of his condition and his existence, he loses little which he wishes to retain. The labouring classes are most exposed to intempe-

rance, because they have at present few other pleasurable excitements. A man who, after toil, has resources of blameless recreation, is less tempted than other men to seek self-oblivion. He has too many of the pleasures of a man to take up with those of a brute. Thus the encouragement of simple innocent enjoyments is an important means of temperance. These remarks show the importance of encouraging the efforts which have commenced among us, for spreading the accomplishment of music through our whole community. Public amusements, bringing multitudes together to kindle with one emotion, to share the same innocent joy, have a humanizing influence; and among these bonds of society perhaps no one produces so much unmixed good as music. What a fulness of enjoyment has our Creator placed within our reach, by surrounding us with an atmosphere which may be shaped into sweet sounds! And yet this goodness is almost lost upon us, through want of culture of the organ by which this provision is to be enjoyed."

Establishments, on a simple plan, for the training of servants, would be of essential benefit to the lower classes of our people. England has many such establishments, and why may not Wales have a few dispersed over the country? Complaints are made, in all parts of the kingdom, of the troubles experienced by families from inefficient, unfaithful, or disorderly servants. Wales bears an ample share of those troubles. At the same time it is but just to state that, in England, most of the Welsh servants sustain a good character, and are doing well. It is easily accounted for: the most able of them leave their native country, and enter into service in England. The absolute necessity of preserving an irreproachable character, and the pecuniary encouragement afforded to good behaviour there, act as motives with them to do all they can to give satisfaction to their employers. In gentlemen's families in the principality also some very excellent servants are to be found. But how frequently it happens that an English house-

keeper is appointed to superintend the Welsh servants, owing to their own incapacity. A remedy for this and other serious grievances would be found in establishments for the training of young people, of both sexes, to habits of industry and cleanliness, as well as to a careful performance of their duties. Plans of such institutions have already appeared before the public. The good which society in general, and young people in particular, might derive from them, would amply repay for the expense and trouble.

Friendly Societies, though in a prosperous condition in many parts of Wales, have not yet been encouraged to the extent they deserve, or joined by so large a portion of the working classes as from their merit might have been expected. There ought to be no labourer or mechanic unconnected with a Friendly Society. He that neglects this prudential duty is guilty of great, if not criminal indifference, and may well be suspected of a want of due reflection, in regard to the fortuitous circumstances by which human life is encompassed, and the frail tenure by which it is held.

But of all the establishments which might be devised, having a tendency to improve and benefit the community, the writer can think of none that is more wanted, or that would be of greater service, than a REFORM ASYLUM for those classes of intemperate characters, who corrupt society by bad example, and ruin their families by prodigality. This would be a new thing, it must be confessed, at least in our country; but the only surprise is that it was not thought of and established many centuries ago. I have already given short sketches of characters that would have been most fit inmates of such an institution. Thousands might be found in Wales, who would derive most important advantages from confinement in such a place. As to the restrictions which it would impose on the liberty of the subject, I maintain that no man who corrupts society by his example, and who, at the same time, ruins many members of it, by wasting the substance which

belongs to them, in common with himself, has a right to the full enjoyment of liberty. At any rate, no man can demand the liberty of corrupting others, nor of injuring them, in any manner, whilst gratifying his passions, or pampering his vicious propensities. But I contend that such an Establishment would, in an eminent manner, promote liberty, in the most important sense of the word. There is no bondage so terrible as that of the passions, no tyranny that can be compared to that of sin. The Reform Asylum is intended as a powerful and an extreme remedy, to certain classes of character, to emancipate them from the horrors and the slavery of immorality. Three or four such institutions would be sufficient for the necessities of Wales. The affair should be undertaken by government, for no other power can bring such a design into execution. The Asylum ought to consist of a substantial building, capable of accommodating a reasonable number of inmates. Connected with it there should be an inclosure of land, for the purpose of conducting business of various descriptions. Those whose means would allow might be permitted to obtain the advantages of the Asylum without engaging in manual labour. But all others should be compelled to earn their livelihood by the work of their hands, and the 'sweat of their brow.' The proceeds to be appropriated to support the Institution. The business of it should be conducted under the authority of the magistrates, and nothing like the agency of lawyers should be allowed to form a part of the system. The plan ought to direct that the friends of any person, who was wasting his substance, should bring an accusation against him before a magistrate, and a bench of those honourable persons ought to take evidence in the case. If they should be satisfied that the charge was well founded, they would issue their order for the apprehension of the accused, and send him to the Reform Asylum, there to be accommodated till better principles might be engraven on his mind, and better habits practically acquired. The whole expense of such a process

would be only a trifling sum. Institutions of the nature which I have described would, by their very existence, produce most beneficial effects on society, by the warning they would give ; and what multitudes of wives and children would be saved from ruin by their means !

Greater attention, given by the gentry, to the state of the country, and to the conduct and morals of the people, would be productive of much benefit to the community. The following observations, on this important subject, by a writer whose name I am not able to give, but which lately appeared through the press, seem to me very judicious, and deserving of serious consideration :—

“ In the agricultural districts of the country, one of the greatest evils is the want of the superintending care and interest of the proprietor of the estate. This has occasioned an habitual want of deference on the part of the poor to the authority of the laws and nation, as the former concern themselves only with the work of the labourer, not with his conduct or habits ; and before things can be brought right again, proprietors must live at home, where they can live cheaply ; they must interest themselves in the conduct and welfare of the people, and their estates must not be left to the care of others. The common people must learn to love, to obey, to fear, to copy, their superiors, and not as now, to do their work as their fellow labourers the horses and oxen work, and then think themselves as free of all restraint and all duty, as their wiser four-footed companions do. We know parishes that have been brought into a happy and healthy state in this manner, and what has been done in one parish may also be done in the whole kingdom. Acts of Parliament, laws, statutes, speeches, associations, will not effect it ; it must be done through personal sacrifices, and through personal attention. No parish can be in the state it ought, when its head, and protector, and proprietor is

‘ At Paris, London, or the Fates know where.’

A man who owns an estate must learn that *land* is not Bank stock, and *men* are not five pound notes ; that he has in his purchase (although his Attorney did not mention it) entailed on himself the *moral* care of the inhabitants of the soil, and we say that a proprietor is, morally and conscientiously, just as much bound to residence as the Clergyman of the parish."

No man has a right to stand neuter when his country is in danger. We have arrived at a momentous crisis in the period of our history, and onward we must proceed, for the wheels of society have not been made to roll backwards ; and who can tell what destiny awaits our land ? Are we to rise in the scale of improvement, of virtue, and of usefulness, or is the deteriorating principle of human nature to act, without that control, which is necessary to save us from ruin ? The most vigorous efforts are demanded to contend with this principle of giant power. Are we to behold our beloved country and kingdom torn by factions, and desolated by civil commotions ? Is one portion of society, in a state of elevated dignity, to maintain a haughty indifference to the wants and the sufferings of another portion of their fellow countrymen ? And must it be that the latter will become Chartists and incendiaries, to revenge themselves on their superiors for the more fortunate circumstances in which they have been placed ? And whilst we are thus carrying the firebrand through the land, and blasting the beautiful and magnificent appearance of our country, are we to become a prey to the Eagle, who looks with a keen eye on the feast which our possessions would afford him ? or is a Northern Vulture to perch on the pinnacle of our glory, and descend at his pleasure, to glut his barbarian and savage nature on our kingdom and our colonies ? Forbid it reason ! Forbid it nature ! Forbid it providence of heaven ! Then let strife cease. Let dissensions, and the tumult of civil discord, be hushed into everlasting silence !

MAY a humble individual be permitted to address the various classes of his fellow countrymen, on subjects which

relate to the good of all the community? On you who move in the higher walks of life, in a very important sense, depend under God, the well-being and prosperity of our native land. You ought to consider that it is not by accident you have been placed in your elevated position, but by the decree of the Most High. He has committed to your care property of great value, and you have not the power to do what you please with that property, but to use it for the diffusion of good among your less favoured brethren. It is with the utmost delight that we witness your acts of benevolence, and the interest you take in any enterprize which tends to improve the country, to make your tenants more efficient cultivators of the soil, or to promote their comfort at home and their respectability abroad. Much has been done, by you for the general weal; but it is a question, which deserves your grave consideration, whether you have, to the extent of one half of your abilities, striven to advance the natural comfort and moral condition of the country to which you belong. Many of you are considerate landlords; but some of you are unreasonable and unfeeling. You are entitled by law to the property which is under your care, and it is to be hoped that a hair of your head will not fall whilst you enjoy its produce.¶ But let me beg most respectfully to remind you that Locke, one of the greatest intellects that England ever produced, contends that no man had originally a right to more than he could use, of the good things of this world. He limits the original right of property by two considerations: the first is that a man can claim possession of only what he has appropriated to himself by labour, and the second is, that he has no right to appropriate more than he can use. See his Treatise on Government B. 2. C. 5. It is true that in that place he only discusses the original right to property, and his reasonings must be allowed to be conclusive. But there are other principles laid down, in his treatise, on which the subsequent right to property is said to depend. See Locke id § 50. The one by which most property, in our country, is claimed, is that of inheritance.

By this title, our constitution secures to lawful descendants, the property left to them by a deceased relative. Nothing surely can be more equitable than this ; and the arrangement cannot be disturbed without producing a convulsion which would overthrow the constitution, and terminate in the ruin of our country. This is not the place to discuss the principles by which claims to property can be supported. As long as the world is in a state so depraved, property will remain in a condition similar to that in which it is at present, and great inequality must continue to oppress the human family.

The same great philosopher, however, says that every man who is born into the world has *a right* to be supported. It would require an immense degree of effrontery and perverseness to deny the validity of this principle. It may be asserted farther, that every human being, brought into existence, has a right, not only to subsistence, but to that training which will make him a proper member of society, and a fit candidate for immortality. This is no less a dictate of reason than of Revelation. Consider the broad basis on which the Bible puts the matter : 'Train up a child in the way he should go : and when he is old, he will not depart from it.' You will perceive that it is not your own children only that ought to be the objects of your care, but any child whom it may be convenient for you to train up. The denunciations of holy writ against the wealthy, who are unfeeling towards those who move below them, are truly awful. You cannot be unmindful of the parable of the rich man and Lazarus. This rich man does not seem to have been noted for immorality. His principal crime was unmercifulness, which appeared in his neglect of a poor man who lived in his neighbourhood. Nothing can be more opposed to the conduct of the Deity than such a trait of character. 'He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' 'God is good unto all, and his tender mercies are over all his works.' Many of the hardships endured, by the small farmer and the labourer, are owing to a want of con-

sideration, not to say feeling, on your part. The tenants of small farms suffer woful privations, and endure hardships of which you have no conception. Large farmers realise so little profit from the capital which they embark, the vigilance they exercise, and the toil which they undergo, that they are unable to pay their labourers that amount of wages which is a fair remuneration for their work. Is it more than what reason dictates, that a cultivator of the soil, who pays two or three hundred pounds rent, should be able to devote fifty or sixty pounds, annually, to educate his children, or lay them by to meet contingencies? But it is confidently stated that very few, except leaseholders on advantageous tenures, can lay aside even ten or fifteen pounds a year, for such purposes. It is even said that the tenantry, *in general*, find it exceedingly difficult to procure decent maintenance for their families, on account of the high rents and taxes, which they have to pay. There is too much truth, it may be feared, in the anecdote that appeared lately, in some of the Newspapers, which stated that a Landlord informed one of his tenants, that he had some intention of *raising* the rent on his farm; when the tenant replied, 'I am glad of it, for I myself am quite unable to do so.' Much instruction may be derived from the conduct of a Chinese Emperor, whose name was Tehou, who, one day, went in company with his eldest son as far as a field in which there were several men working very hard. 'I have brought you here,' said the father, 'that you might be an eye-witness of the laborious occupations of these poor workmen, that the sight of their painful condition might dispose you not to load them with taxes.' It is true that tenants are much to be blamed for out-bidding one another in their avidity to obtain any farm which may become vacant. But the fault of letting to the highest bidder is yours, the evil therefore commences with you, and it is an evil which you ought never to encourage. You know the value of the tenement; and you ought to let your property for what it is worth, to some person

who will cultivate it well, and pay his rent with punctuality. Oh! what a happy land ours would soon be, if the landed proprietors would but adopt the proper measures which are within their power, to improve the condition of the farmer, and raise the character of the lower classes.

Those of you who move in the middle walks of society have most important duties to discharge. You are in possession of the comforts of life, and are able, to a considerable degree, to assert your independence. On you, and on others in the same station throughout the kingdom, depends, in a very great measure, the stability, the prosperity, and the orderly state of the community. Be vigilant as watchmen over the public welfare, and be determined to oppose every policy that may tend to undermine the foundation of order, the authority of the law, or the influence of pure and undefiled religion. Do not entertain the erroneous opinion that wealth, in itself, is desirable. Property, apart from the uses to which it is capable of being applied, is not of any real value. With all your power encourage education; and especially take care that your own children receive that discipline which will give expansion to their minds, and solidity to their judgment. Give no encouragement to unskilful workmanship. Look not on vicious practices, or on anything which tends to vice, with a smile of approbation. Discourage, oppose, yea, even punish, them; for they contribute to give a character to the nation, and to involve us all in one common disgrace. However commendable, on the whole, our national character may be, it is very far from perfect. Much may be done by you to remove the blemishes which we have to deplore, and to give a higher tone to the morals and the manners of the peasantry.

May I assume the privilege of addressing the working classes of the principality? Fellow countrymen! At a time when popular commotions take place, and when all that is dear to us is endangered, it is necessary that you should be

very much on your guard, lest you should be tempted from your industrious, quiet, and orderly behaviour, to sacrifice your character, your comfort, and it may, be your life. You may have much to bear whilst performing the labours by which you obtain your subsistence; but your difficulties would increase ten-fold, if you gave ear to selfish and wicked men, who would seduce you from the even tenor of your way. Their doctrines are dangerous, and such as cannot be reduced to practice. They talk of equality, and of reducing all to the same level! This has often been tried, but it has never succeeded. Undoubtedly all mankind would have been in a state of much greater equality had we continued in that state of perfection, in which our first parents came from the hand of the Creator. The great inequality at present existing evidently results from the impossibility of corrupt creatures remaining in even a comparative equal condition. We have lost that protection of natural law which would have prevented any from being oppressed by the power of others. It is confessed that inequality, as it exists in the economy of the world, is a curse, but a necessary one; and, after all, it is a curse from which, in the present state of human nature, a blessing arises. But short-sighted agitators will say to you, let us remove the curse by reducing all to an equal condition! But you dare not, and you cannot accomplish such a purpose. By attempting such a thing you will labour in the fire for very vanity. Instead of listening to such wild vagaries, let me advise you to do all you can to remove the cause of the curse which has been brought upon us, and you will find the inequality of your condition much less a source of grief than it is at present, whilst you allow your passions and depraved propensities to govern your minds. "Godliness with contentment is great gain."

Physical force, then, is not the agency by which you can ameliorate your condition. To use such an instrumentality would be as wicked as it would be foolish, involving a viola-

tion of the principles of justice, and tending to nothing but endless anarchy and ruin. If some of you have much to endure, whilst pursuing your daily work, you would have much more in a course of agitation, and especially in an endeavour to reduce the system of physical force into practice. Away with it, then, and have nothing to do with the madmen that are its advocates! Let the great principles of justice, humanity, and religion, act on those who are above you, and the improvement in your condition will advance, in proportion to the degree in which these principles will take effect on the hearts of your superiors. Great improvement has already taken place, but greater still will be effected, as Christianity succeeds in transforming the world. The Christian religion is the true friend of man. When the blissful period that awaits human nature will arrive, the oppressor will have been converted into the friend and brother. None will have to complain on account of excessive labour, nor because they will be in want of the necessaries, and even the conveniencies of nature. In the meantime, be it your study to improve your state of life by persevering labour, and by prudently using what you may earn. Every man, if properly educated, might become the artificer of his own fortune. Some years back, there lived in Ireland, a man of the name of Clerk, who was a joiner. His fellow-workmen, at one time, were amused whilst observing with what care he smoothed a bench, which was to be a seat for the magistrates of the county. But he told them that he intended to sit on it himself, in the course of time. And so it was. Being an honest, industrious, and amiable man, his wealth and good name grew together, and he lived to become a magistrate, and sat on the bench which he had himself prepared.

Most of the poverty and distress, on account of which so many suffer, is owing to the intemperance, the wickedness, or the imprudences of themselves or their parents; why then must the virtues of those who have property be punished for the

vices of those who are in distress? Instead of cherishing idle dreams, let it be your endeavour to excel in your different callings, and it will have the effect of increasing your comfort, and of diminishing the inequality which subsists between you and those who move in a higher sphere of life. Excel in all the virtues, and those will be acquisition far better than riches. Do not cherish an inconstant disposition. Live not on excitement. Learn to cultivate a more contemplative frame of mind. It is one of the greatest mental diseases, in the lower classes of Wales, to be constantly running after novelty; to be continually hearing, and hardly ever thinking. Be a little more devoted to good books, especially to the best of books. Do all you can to educate your children. Encourage them to advance in knowledge as much as lies in your power. You had better suffer much inconvenience yourselves, than leave your offspring in a state of ignorance. Let them learn any profession *well* to which they may be apprenticed, for a slovenly workman is never likely to ascend very high on the hill of prosperity.—If the principles and directions, which have been thus recommended, should be entertained by the various classes to whom they are now addressed, the character of our country, how much soever it may at present possess deserving of approbation, would, at no distant period, deserve the highest commendation to which a virtuous community can lay claim.

ERRATA.

Some typographical errors have escaped the corrector of the press. The following require particular notice:—

Page 42, line 15, for *demination*, read *denomination*.

Page 86, the two last lines ought to be,

'A'r awyr yn adruaw,
A mawr drwt gan y môr draw.'

Page 114, for *Socrating*, read *Socratic*.

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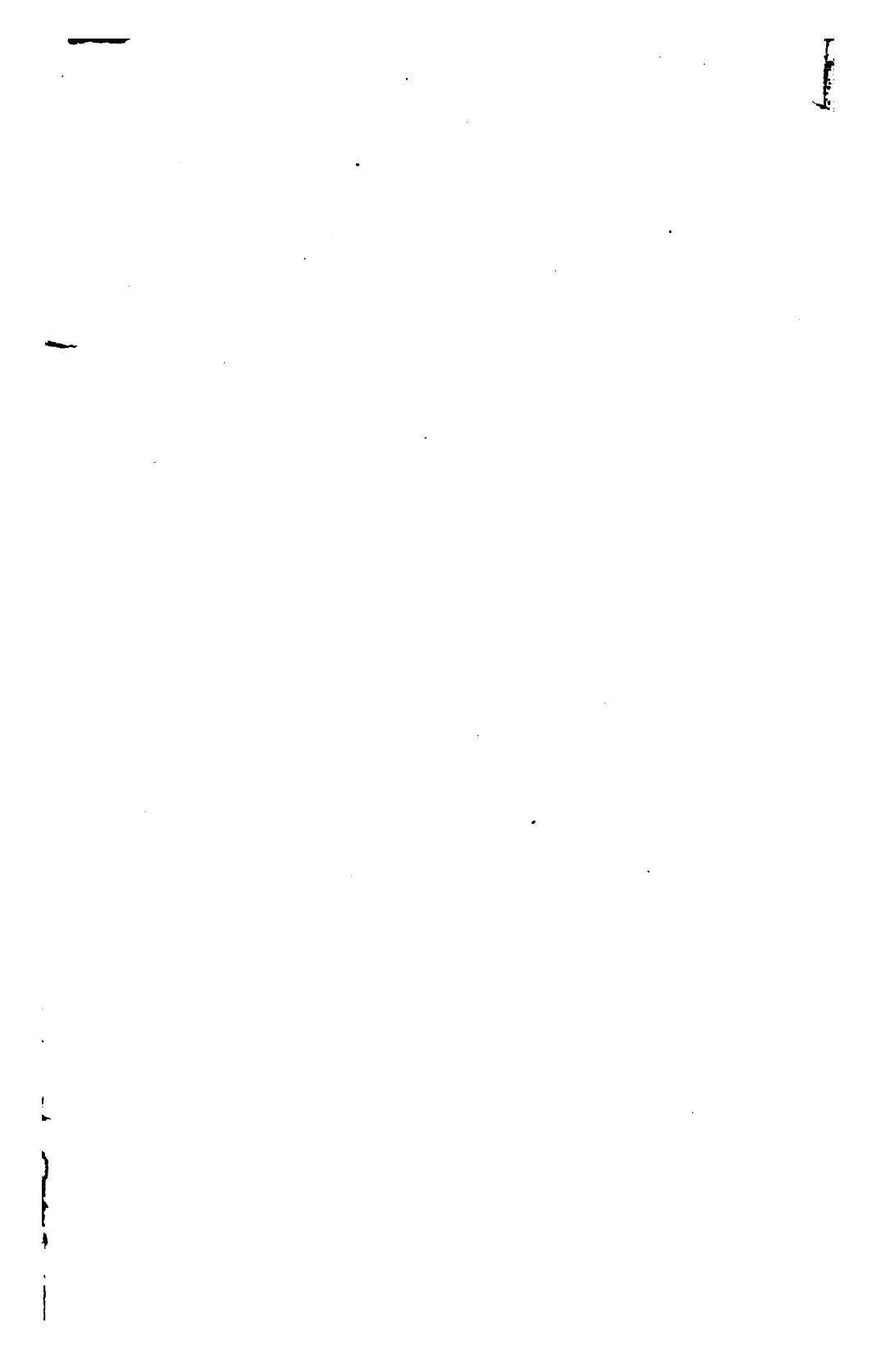
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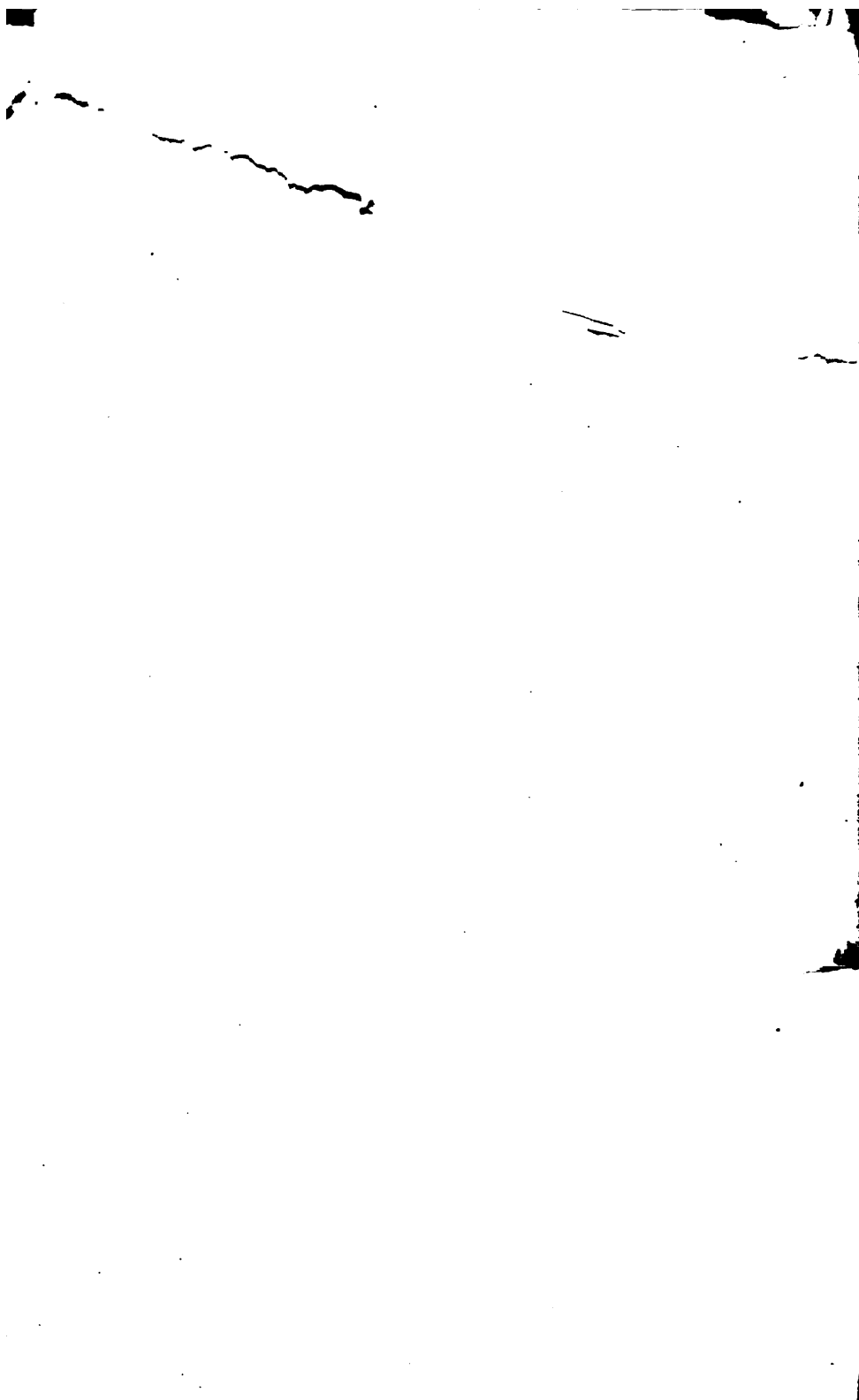
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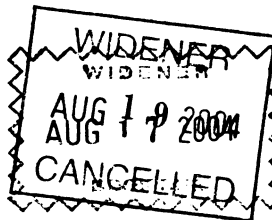
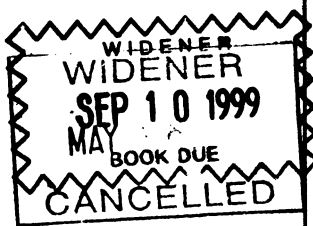




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